A HELPE TO DISCOVRSE,

OR

A Miſſelany of Merriment.

Conſiſting of witty Philoſophicall,
and Aſtronomicall QVESTIONS
and ANSVVERS.

As alſo, of *Epigrams, Epitaphs, Riddles*, and *Ieſts.*

Together with
The Country-mans Counſellour, next his
yearely Oracle or Prognoſtication
to conſult with.

Contayning diuers neceſſary Rules and obſeruations, *of much vſe and conſequence being knowne.*

Now the fift time publiſhed, and much
inlarged by the former Authors,
W. B. and E. P.

Davus es? huc venias & eris mox Oedipus alter.

LONDON, d—a
Printed by G. ELD, for *Leonard Becket*,
and are to be ſould at his Shop in the
Temple, neare the Church. 1623.

J. E. Cooper.

To the Reader.

WEre all the depth and goodneſſe can b'impos'd,
Or is in all bookes, in one booke inclos'd,
Some curious taſters might I think come nigh it,
That would not though they read, vouchſafe to buy it.
So, on the other ſide, did all the ill,
Sprinkled in thouſands, but one volume fill;
Some ſeuer'd Sectiſt would not onely like it,
But offer with his purſe ſtrings for to ſtrike it.
What ſhould I ſay of this? I cannot tell:
But good or bad, I like it if it ſell.

Bibliop.

Ad non emptores iſtius Libri.

HE that to ſaue his purſe this ſmall expence,
Forſakes this Iewell, leaues it, and packes hence,
Let opportunity, that ſeaſon fit,
That hee muſt ſhew his folly or his wit;
Where let his ignorance ſtamp ſuch diſgrace
That he dare ne're approach iudicious place

Vnleſſe with ſeruitude and cap in hand,
To waite on ſuch as know and vnderſtand.

P. H.

ALIVD.

OR as a ſtatuarie on a ſtone,
Conceits what Image hee may forme thereon,
Pencils his thoughts: then his induſtrious hand,
Driues forth the needleſſe matters, & ſo ſcans
His labours period, and to all declare,
A ſeeming creature, beautifull and faire.
Euen ſo our Artizan would, if hee might,
Poliſh Gods Image, driuing forth his ſight,
All immateriall hinderance, that man might appeare
A glorious creature. Then the genious reare,
And take what's offered: turne thoſe leaues & read,
Where thou ſhalt not ſo ſeeme, but be ſo indeed.

W. L.

In praiſe of this Helpe, and him that *hath helpe vs to it.*

HE that deſires, what hee ſhould moſt deſire,
That would with eaſe and little coſt acquire
That's worth much labour & a large expence

May haue the goodneſſe of his wiſh from hence,
Taught as hee'le pleaſe to take it : nor let feare
Make any one turn from it, cauſe ther's here
A *Sphinx* propounding Riddles : 'tis not ſhe
Propounded onely ; theſe expounded bee
By the diuiner thing : and by this, thus
Is ſimple *Dauus* made an *Oedipus*.
An vnderſtanding man, a man that knowes
What man is then, when like a beaſt he goes
Vpon all foure ; when he but cries and crawles,
Making a morall from his many falls
Of infancy in manhood : when from grace
Man falls ſo often in this ſpan-like race,
Run, from his birth to dying. One that knowes
What man is then when hee on two leggs goes,
With circumſpection walking, when h'as read
This world all ouer', and from thence is led
To th'end of his creation; thence tranſcends
To th' power had neere beginning, neuer ends.
One that thus knowes when he againe begins

To leaue to be ſo ; when Times loathed Twins,
Age and Diſeaſes ſhake him ; when h'as loſt
The ſpring of youth , wearing a hoarie Froſt
Vpon his head and beard, and in his blood
An Icie coldneſſe: when (as hauing ſtood
Out many winters) hee's like winter now
Wither'd all ouer , to the ground would bow,
But that his ſtaffe ſupports him. One that knowes
What tis on foure, on two, on three legs goes.
And what becomes theſe changes. Thou haſt heare
At eaſie rate, that coſt the Author deare,
Both in experience and labour. Here (I ſay)
Thou haſt in one, collected, what once lay
In many volumes : Here the old and young
That know no more, then their owne mother tongue,
Haue brought, (as gold from vnderneath the earth)
From hidden tongues, a treaſure, in its birth,
Then gold more noble , a more worthie prize,

That, onely makes men rich, this makes
men wiſe.
Which, if thou know, thou't loue; if loue,
thou't buy
This Guide that leades thee, where theſe
treaſures lie.

Tho. Brewer.

The Reſolution of the Riddler, or a further illuſtration of the Subiect, Purpoſe and Scope of this Booke, as it now proceedeth in this fift and moſt compleat Edition.

SPhinx olim è ſcopulo (ſi talia credere fas eſt)
Si quis iter faceret coram illa forte viator.
Ditento ſolita eſt anigmata ponere mira,
Quæ ſi mentis hebes vitio non ſoluere poſſit
Ex improuiſo veniens, volitantibus alis
Unguibus in rupẽ miſerũ ſciſſura trahebat &c.

All which, thus followes more largely engliſhed and explaned.

SOmetime in *Thebes* liu'd (as old auncients faigne,
A three-fold Monſter, which did rule and raigne,
Fac'd like a Virgin, on his back were wings,
Clawes like a Lyon: thus the Poet ſings.
This monſter ſubtilly lay, ſhews but his face
To each kinde Paſſenger, to purchaſe grace:

Hauing obtain'd his end, he ſpeedily
Conducts them vp a rock, ſteepie, and high,
Where, to his company, he doth propound
Such obſtruſe Riddles, that no one could ſound
His ſhalloweſt meaning: all inrag'd hee drawes,
(Diſcouering to their ſight his wings and clawes)
Them to the brow o'the Rock, and ſpeedily
Præcipitates their bodies in the ſea.
At laſt, came reuerend OEDIPVS that way
And vp the Mount got, haſting to aſſay
SPHINX dark'ſt diſcourſe, this Monſter ſeeing well
His willingnes, compelled him to dwell
With him on the Mount, obſcures his wings and clawes,
And with his virgins face attention drawes:
There to wiſe OEDIPVS he did reueale
The darke glad myſteries of wits common-weale,
Enabling him, whatſoe're propounded were
He ſhould reſolue, and with much honour cleere:
Well OEDIPVS, within my ſerious thought
Thy willingnes hath much afectiō wrought
For thoſe dull DAVVS's that erſt were lur'd

To gaine their owne good, to themſelues procur'd
The hire of folly: Ignorance is then
A Sea, that ouerwhelmes the baſeſt men:
By this time Reader, thou art ſatisfied
What this SPHINX was, a monſter, yet affied
To knowledge, ſure thy better forme
Should equall his endowments, th'ignoble ſtorme
Of ſhame, and ignominy thou here mayſt ſhun,
When once this race in reading thou haſt begun:
For churliſh SPHINX, thou haſt kinde OEDIPVS,
Which to thy labour is propitious: (more,
Four welcoms thou haſt giuē him, but once
This fift impreſſion, bettereth all the ſtore
Of former helps, yea, each peculiar ſenſe
Shall hence receiue diuine intelligence:
For as the youthfull Spring, or beauteous May,
Put on their beſt robes glorious and gay
For each beholder, in it the ſtudious finde
Matter of meditation for the minde.
So of this Booke, to all tis ſent to view,
For twill their *Genius* nobly oft renew:
Pleaſure and profit ſtill become the wiſe,

Then wiſely reade, and wiſely ſympathize
The Authors pains, to what he ſaith attend,
Learning was ſtill, the worſt, and beſt mans friend.
W. Lort.

In laudem Operis & authoris.

LOok as a ſtately edifice rays'd hye,
Pleaſeth the builder, feeds his curious eye;
Yet if within the whole worke we ſuruay,
The owners ornaments adornes his clay:
Euen ſo is man built vp by God to be
A receptacle for the Trinity;
To beautifie which frame, nothing more deere
Then knowledge that's diuine, which thou haſt heere
At eaſie rate. It's balme frō *Gilead* brought,
Where *Canaans* bleſſed language thou art taught:
Philoſophy that fraught the *Cynicks* houres
With knowledge of th'immortall mouing powers,
Is hither brought, diſcouering the true vſe
Of contēplation: This booke doth produce
A compleat Synode, whoſe Authentike words,
Becomes the ſageſt: It's like *Ionas* gorde,
Which vaild him from the Sunne, for 'twill aduance

The ſimpleſt from the vaile of ignorance.
Here reuerend Fathers, Poets, Orators,
Councels, Schoolemen, and Philoſophers,
In one ioynt vnion grauely all agree,
That thou another *Oedipus* ſhalt bee.
Expounding what's moſt darke: whilſt the vnread ſwaine,
Enuying th'ingenious muſick of the braine,
Sits mute to heare thee ſpeake; but thy reward
Is fame, reſpect, preferment, and regard.
Such Fate attends that man, that will but looke
Friendly to reade the good things of this booke:
Seeing men from beaſts this little difference haue,
Man can diſcourſe and laugh. Then he that gaue
Thee theſe indowments bettered for to be:
Take his Diſcourſe or wits Monopoly,
And ſuch ſweete profit of it ſhall enſue,
(As what indeed is euery good mans due)
Honor and fellowſhip among the wiſe,
From whence this benefit or good doth riſe,
As hearing, reading, or calme conference,

Where man's moſt ſafeſt, ſhunnes the baſe expence
Of haſting time; time's onely lent to man,
His wayes t'examine, Arts wide depth to ſkan.
Be then aduertiſd, this *Helpe to Diſcourſe*
Beſpeakes thy future good, 'twill gently force
Knowledge into thee; and the generous wiſe,
Will know thee fit for all ſocieties.
If in thee, all or none of theſe finde roome,
Others will ſpeake, whil'ſt thou with ſhame ſits dumbe.

WILLIAM LORTE.

A HELPE TO DISCOVRSE.

Inductio.

TO begin in GOD is the beſt foundation that can bee laid, as teſtifieth both experience, example, and conſent of ancient, ſacred, and prophane Writers. After which example, in that little I purpoſe, doe I taske my ſelfe a follower, that I may begin more orderly, proceed more decently, and end more profitably; wherein thus I proceed:

1. In Diuine Propoſitions.

Qu. *WHat is the moſt ancient of all things?*

A. GOD, becauſe he had no beginning.

Q. *Wherein doth hee moſt manifeſt himſelfe?*

A. In the Scriptures, the Heraulds of hi truth, and the witneſſes of his mercies.

Q. *Wherefore are the holy Scriptures, contayning the myſtery of mans ſaluation, foulded vp by God in ſuch obſcurity and darkeneſſe, as ſometimes* Maximilian *the Emperour in the firſt of his 8 Queſtions to the learned Abbot* Tritemius *demaunded?*

A. The holy Scriptures (as a Father ſaith) vnleſſe they bee read with that Spirit, by which it is beleeued to be written by the inſpiration of Gods Spirit, for the direction of mans life, and that with humility, and deſire to know and be gouerned by it, cannot bee vnderſtood, but remaine as a dead letter in the efficacie thereof.

Concerning whom, yet further S. *Gregory* ſaith: Though they haue in themſelues that height and depth wherein their myſtery may exerciſe the wiſdome of the learned, yet haue they alſo that eaſineſſe and plaineneſſe, that the ſimple may be comforted and taught, being in themſelues that wonderfull Riuer, both ſhallow and deepe, wherein as the Lambe may wade, the Elephant may ſwim.

Of whoſe depth S. *Auſtin* thus ſpeaketh further: The holy Scriptures are thus written, ſaith hee, that by their height the proud may bee abaſed; as with their eaſineſſe, the ſimple may be comforted: Adding withall, That it is our dulneſſe of capacity that they ſeeme ſo hard vnto vs, and the veyle of our hearts which cannot bee remoued, vnleſſe by him which hath the *key of David, which opens where no man ſhuts, and ſhuts where no man opens, which onely can open that ſealed Booke.*

And therefore, as another Father ſaith: God hath not wrapt vp theſe high myſteries of Scripture in ſuch obſcurity, as enuying mans knowledge; but that the ſtudy and induſtry of man might be the more profitably exerciſed; adding withall, That no man ought to bee too much deiected, that hee cannot vnderſtand euery myſtery therein: for that there are ſome things, that to be ignorant of, though they may ſomewhat ſubiect thy preſumption, will not endanger thy ſaluation; for that all things are not ſo neceſſary to be perceiued of all. And therefore, according to S. *Auſtins* rule, if thou loueſt the Law of GOD, manifeſt it in reuerencing that which thou vnderſtandeſt not, as in practiſing that which thou doeſt vnderſtand; and thou ſhalt haue firſt wherwithall to drinke, after ſtronger meate to eate; and poſſeſſe thy ſelfe with patience, knowing, that whilſt wee are in this mortall fleſh, wee can perceiue but as in a mirrour; yet that hereafter wee ſhall bee tranſlated to a higher Academy, where God himſelfe ſhall bee our Schoolemaſter, and then wee ſhall ſee him as hee is, where all ſhadowes vaniſh, and the ſubſtance only is embraced; where, being aſcended, wee ſhall know the truth of all, either argued or debated of in this ſublunary region.

Q. *What were thoſe three coniunctions Saint* Bernard *ſo wonderfully wondred at, the like whereof neither can nor ſhall euer be done againe vpon the face of the earth?*

A. Three workes, three coniunctions hath that omnipotent Maieſty made in the aſſumption of our fleſh, wonderfully ſingular, and ſingularly wonderfull, euen ſuch, as the very Angells were amazed at it:

1, Coniunction of God and man.

2, Of a Mother and a Virgin.

3, Of faith, and the heart of man to beleeue this.

Q. *Which is the greateſt of theſe coniunctions?*

A. The firſt coniunction is wonderfully great, wherein is conioyned earth and God, Maieſty and infirmity, ſo much vileneſſe, and ſo much purity; for nothing is more precious then God, nothing more vile then dirt. The ſecond no leſſe wonderfull; for by the eare of man was it neuer heard, nor by the heart of man euer conceiued, that a Virgin ſhould bring forth and become a Mother, and that there ſhould be a Mother that ſhould yet remaine a Virgin. The third is inferior to both firſt & ſecond, but not leſſe ſtrange, that mans heart ſhould haue power to beleeue this.

Q. How many ſeuerall waies ſince the beginning of the world hath God brought forth man?

A. Foure waies, according to *Anſelmus*, which are theſe: 1, A man without the helpe of either man or woman, as *Adam*. 2, A woman out of man, without the helpe of woman, as *Eue*. 3, By both man and woman, according to the common courſe of nature. 4, Of woman without man, as Chriſt.

Q. By the coniectures of the learned, for how many thouſand yeares from the Creation was the world ordained to continue?

A. Six thouſand yeares, becauſe that as in ſix dayes, the world, and all that therein is, was created, and ſo God reſted the ſeuenth; ſo thereupon it is probably collected, that in 6000 yeares, which are but as 6 dayes in Gods account, it ſhall againe be diſſolued: after which ſhall follow an euerlaſting Sabbath of reſt. Of this opinion were many of the Fathers, and other more moderne Writers, as that there ſhould bee two thouſand yeares before the Law, and two thouſand yeares vnder the Law, and two thouſand yeares vnder the Goſpell.

Q. But of this what ſhall I determine?

A. Let this Doctrine then ſuffice thee and all other good Chriſtians, that wee are religiouſly to expect the end of the world, and the comming of Chriſt, and ſo daily expecting, prepare our ſelues thereafter; but not curiouſly to pry into thoſe hidden and vnreuealed ſecrets, not imparted to men or Angells.

Q. Why almoſt among all Nations is the name of God expreſſed in foure letters?

A. The learned doe agree, that this is done partly from the imitation of the Hebrews, but more eſpecially from the meere prouidence of God, which otherwiſe could not bee: as among the Latins it is *Deus*, the Ægyptians *Theut*, the Perſians *Syro*, the Hebrews *Adoni*, the Greekes *Theos*, the Arabians *Alla*, the French *Dieu*, the Germans, *Gott*. And withall to ſignifie; that as his name conſiſts of foure letters, ſo his mercy hath a relation thereunto, in that hee will haue his elect gathered vnto him from out of the foure quarters of the World.

Q. *What are thoſe things that cannot bee defined?*

A. The Schoolemen affirme, God, for his exceeding formoſity and beauty; Sinne, for the exceeding deformity and loathſomneſſe; the firſt matter, for the exceeding informity and inexiſtency.

Q. *What number is the moſt vitall among men?*

A. Eight, becauſe eight ſoules were only preſerued in the Arke; and eight onely in the Scripture mentioned to bee raiſed from death to life.

Q. *Since Adam and Methuſalem liued 900 and od years, why did God neuer ſuffer any to accompliſh 1000?*

A. The moſt of the learned are of opinion, that this is not without ſome deep myſtery, and which may bee partly becauſe a 1000 yeares hath a type of perfection, God neuer ſuffered any to fulfill it, to ſhew, that there is no abſolute perfection in this world.

Q. *What is man and his perfection in this world?*

A. Man, in this world, is as it were the compendium or epitome of all creatures; for ſeueral creatures liue in ſeueral elements, as water-fowles, & fiſhes in the water, birds in the ayre, beaſts vpon the earth: but man enioyes all theſe; with his head hee lookes vp to heauen, with his minde hee lookes into heauen; with his feet hee walkes vpon the earth, his armes keepe the ayre, as the birds flies; with his eyes hee contemplateth heauen and earth, and all ſublunary things: hee hath an eſſence as other bodies, produceth his ſeede as plants, his bones are like ſtones, his blood like the ſprings in the chanells of the earth, his hayre like the graſs, the ornament of the earth, &c. hee liues as a Plant, flouriſheth as a Tree, for a man is a Tree turned vpward, his feete are like the boughes, his head like the roote: Beſide, ſome creatures *are* onely, as *Starres*; ſome *are* and *liue*, as *Plants*; ſome *are*, *liue*, and haue *ſenſe*, as *Beaſts*; ſome *vnderſtanding*

ding, as *Angells*: all theſe concurre in man; *Eſt, viuit, ſentit, intelligit.*

Q. What three things are thoſe, that hee which often remembers ſhall ſeldome doe amiſſe?

A. That aboue there is an Eare, that heares all; an Eye, that beholds all; a Booke, wherein all our offences are written.

Q. Whereunto may likewiſe bee annexed a ſecond Memento, and not inferiour to the firſt, being S. Anſelmes *obſeruation vpon the laſt day.*

Where at thy right hand ſhall thy ſinnes bee accuſing.

At thy left hand infinite Deuills expecting.

Vnder thee, the furnace of hell burning.
Aboue thee an angry Iudge.
Within thee thy conſcience tormenting.
Without thee the world flaming.
Where onely the iuſt ſhall bee ſaued.
Whence to flye it will bee impoſſible.
To continue ſtill intolerable.

Therefore while time is preuent that, that in time wil bee: for as one ſaith, If it be not preuented, it will bee repented

Q. Who was hee that neuer laughed, but ſometimes wept, as wee reade in the Scriptures?

A. Chriſt, of whom wee reade that he three times wept.

1, When *Lazarus* was dead.

2, Ouer *Ieruſalem.*

3, Vpon the Croſſe, when hee deliuered vp his Spirit with cryes and teares.

Q. There bee foure duties wee chiefly owe, and among all other are eſpecially bound to pay, and which bee they?

Debemus *Deo timorem,*
Patriæ amorem.
Parentibus honorem.
Proximo fauorem.

To God feare.
our Country loue.
our Parents honour.
our Neighbour fauour.

A Rule for our life.

So Learne, as if Thou ſhouldeſt liue alwayes.
Liue, Thou ſhouldeſt dye to morrow.

Suſpice cœlum, deſpice mundum, reſpice finem.
Looke vp to heauen, deſpiſe the world, reſpect thine end.

Q. There are three eſpecially vnhappy in the law of the Lord, and who are thoſe?

A. 1, Hee

A. 1, He that knowes and teacheth not.
2, He that teacheth and doth not.
3, Hee that is ignorant, and yet learneth not.

Q. Was there any writing before the Flood preſerued, notwithſtanding the deluge after it?

A. T'is anſwered: Wee haue no writing before the Flood, yet S. *Iude* doth ſomewhat inſinuate of the writing of *Henoch*; and *Ioſephus* and others write, that hee erected two pillars, the one of bricke, and the other of ſtone, wherein he wrote of the twofould deſtruction of the world, the one by water, and the other by fire; which by Tradition was preſerued to the dayes of the Apoſtles.

Q. What was the ſentence, according to the opinions of the learned, that Chriſt wrote with his finger in the duſt of the pauement of the Temple.

A. Some thinke it was the ſame that hee ſpake: *Hee that is innocent let him throw the firſt ſtone at her*: others thinke it was this; *Feſtucam in oculo fratris cernis, trabem in tuo non vides:* Thou ſeeſt the mote in thy brothers eye, but not the beame in thine owne.

Q. What Booke did Samuel *write, beſides thoſe two in Scripture that beare his name?*

A. A Booke of the Office and inſtitution of a King.

Q. What Booke did Salomon *write beſide thoſe extant in Canonicall writ?*

A. Salomon wrote three thouſand Parables, and fiue thouſand Songs, beſides that *ingens opus* of the nature of all Hearbs, Trees, and Plants, from the Cedar, to the Hyſop vpon the wall; all deſtroyed by the Babylonians, at the deſtruction of the Temple.

Q. Whether did God create hurtfull creatures, as Scorpions, Serpents, and ſuch like?

A. It is anſwered, there are ſome that ſeeme euill vnto vs, which yet are not ſimply euill of themſelues; for no ſubſtance is ſimply euill of it ſelfe: and the Scripture teacheth vs, that Serpents were created among other creatures, yet God pronounceeth that all were good; but that ſome creatures are now hurtfull to man, that is not to bee attributed to the firſt Creation, but to the ſecond, after the lapſe or fall of man; who if hee had perſiſted in his duty to God, no creature ſhould haue beene offenſiue vnto him, but ouer them hee ſhould haue borne a willing ſubiection. For God made nothing euill, neither doth hee make ſickneſſe, barrenneſſe, lameneſſe, or the like; but they rather haue deficient then efficient cauſes, as the want of health, his good creature, the cauſe of ſickneſſe ; the withdrawing of light, the interpoſition of darkneſſe, and ſo the like.

Q. What name was among the Iewes ſo highly reuerenced, that it was only lawful for the Prieſts to name it, and that but at the ſolemne feſtiuals ?

A. The name *Iehouah*, a word conſiſting but of ſeuen letters, and yet of all the fiue vowels, according to this verſe :

Quinque ſimul iunctis conſtat vocalibus vna
Dictio, & eſt magno maius in orbe nihil.
Fiue vowels ioin'd together make a name,
In Heau'n or earth, none greater then the ſame.

Q. What of all other are held to be things of the greateſt difficultie in Scripture to beleeue, and of the greateſt oppoſition to ſenſe to conceiue ?

A. Some think the creation of the world, ſome the conſeruation thereof, and all creatures therin; ſome the Incarnation of the Son of God; others, the reſurrection of the fleſh : Beſides theſe, there are ſome that think *Noes* Arke, and the vnion and preſeruation of ſo many diuers creatures in it, ſo many months fed, ordered, and at laſt ſafely deliuered out.

Q. In how many Chapters and verſes doth *the Canon of the old Teſtament conſiſt in?*

A. In 777. Likewiſe the Iewiſh Rabbins haue collected to be in the Books of the Law verſes 5845. In the Prophets, 9294. In *Hagiai,* 8064. In the bookes of Apocrypha, chap. 173. In the new Teſtament, chap. 260. *Malachy* which was the laſt of the Prophets, ſtands as the porch betweene the old and new Teſtament, whereat (as *Tertullian* ſaith) Iudaiſme ends, and Chriſtianitie begins.

Q. Where was God before he made the world?

A. S. Auſtin notes this as a vaine curioſity to enquire; as it is to demand what hee did before he made the ſame: and yet to giue the curious ſome ſatisfaction, to the firſt hee anſwers, that God dwelt in himſelfe, by himſelfe, and was God to himſelfe. And for the ſecond, hee was not idle, in that he choſe vs before the world, and purpoſed in himſelfe the creation of all things. But he that will farther buſie himſelfe to pry into this Arke, how all things could be made by his word; why God made choice of a remnant, and reiected the greateſt part, and the like; let ſuch queſtions, ſay wee, amaze the curious, and humble the wiſe, and let it be thought a ſinne in vs to haue a tongue to ſpeak, or a heart to thinke, where the Spirit of God had not a pen to write: and let ſuch be anſwered as S. *Auguſtine* anſwered one, curious in ſuch queſtions: That he ordained a hell for ſuch kind of enquirers. And as *Euclid* the Philoſopher anſwered one ſo demanding: What thou askeſt (quoth he) I am ignorant of, but this I know, God is angry with ſuch kind of enquirers.

Q. *There is a thing which is the Temple it ſelfe, the Altar, the Prieſt, hee to whom it was offered, he that was offered: and who was that?*

A. A ſtrange collection, propoſed and reſolued by them that haue ſweat in the trauell of the Scripture, and verified of him, of whom all the Prophets beare witneſſe, that is, Chriſt. For in a Sacrifice foure things are to be conſidered: 1. To whom it was offered 2. By whom. 3. What is offered. 4. For whom it is offered: which all haue their concurrence in him.

Q. *Whether did the Croſſe beare Chriſt, or Chriſt beare the Croſſe?*

A. It did both, and both at once, and in bearing him, it bore all our iniquities: and therefore as a Father prayed, ſo I deſire that he may be wholly faſtned in my heart, that was wholly faſtned on the Croſſe for me. Of which thus further:

Inter carnifices ſancto pendente latrone,
Par eſt pœna trium, ſed diſpar cauſa duorum:
Hi mundo ſunt quippe rei pro crimine multo:
Huic reus eſt mundus ſaluatus ſanguine iuſto.
Betweene two theeues, the iuſt condemn'd to die
Did hang, where all like puniſhment did trie.
Though for a cauſe vnlike, they both death tride,
For ſins i'th world, he for the worlds ſins dide.

Of which one wittily ads, that if euer goodneſſe were in the midſt of euill, then it was.

Q. What were the firſt and laſt words that Chriſt ſpake in this world?

A. The firſt was *fiat*, let there be, and after he added, increaſe and multiply: The laſt words were, Father into thy hands I commend my ſpirit.

Q. Whether is it more neceſſarie that Chriſt ſhould be in Heauen, or in the Sacrament, as the Papiſts would haue him?

A. In heauen, witneſſe Chriſt himſelfe, when he ſaith, It is expedient that I go away from you; for vnleſſe I goe, the Comforter will not come.

Q. What wicked man was that, that for a moſt vilde price ſold to others what he had not in his power, and yet what was more pretious then all the world beſides?

A. Iudas that ſold Chriſt; of whom as a

Father writes, his death was anſwerable to his life, in that he was hanged being a theefe, that he burſt being a traitor, &c.

Q. A certaine godly man from a wicked, required a gift that was more excellent then all the world, and what was that?

A. Ioſeph of *Arimathea,* when he begged of *Pilate* Chriſts body.

Q. What part of the body of man doth God chiefly require for his ſeruice?

A. The heart, that inward triangle of loue, for which he cals for in theſe words, *My ſonne giue me thy heart,* and in another place, *This people honour me with their mouthes, but their hearts are farre from me.* To which purpoſe is here annexed a fable of a certaine Hermit, that in his deuotion beſought God that he might know that worſhip he required chiefly, who was anſwered by the Oracle in the words:

Da mediam Lunã, Solem ſimul, & Canis iram.
Giue the halfe Moone, the Sunne, and the
anger of the Dog.

He, good old man, hearing this ænigma, began to be perplext to thinke of theſe impoſſibilities, as how he ſhould be able to pull the Moone from the skie, though the loweſt of all the Planets, yet too high for his reach or capacity, much leſſe the Sunne in a higher Sphere and more difficult, vntill it was thus explained to him:

The halfe Moone, C
Giue *The Sunne,* *that is* O
The Dogs anger, R

And that is the hart, a gift that God requires.

Q. *Into how many faiths is the World diuided?*

A. The world is diuided into foure parts, and foure Religions poſſeſſe the ſame, and with much diuerſity in euery one; for as the ſaying is, how many heads ſo many opinions: which foure are *Iudaiſme, Chriſtianity, Mahomatiſme,* and *Paganiſme.* Therefore it was the good counſell of *Vincentius,* where he ſaid, We are not to ſway religion to what fancy we would haue her, but we muſt bee ſwayd by her whither ſhe leads vs: whereupon we conclude it vnaduiſedly ſpoken by an Emperour, who walking in his garden, anſwered one that had endeauored to root out many ſects out of his land, that their diuerſity delighted him as the diuerſity of his flowers to looke vpon: and that ſeeing euery man made a Religion to his humour, there would as ſoone be an vnity therein, as a truce betweene the wind and the ſea.

Q. *To what is an Hypocrite moſt fitly compared?*

A. To a candle that carries a faire light or ſhew to others, but waſtes it ſelfe for his vaine glory to the ſocket: Beſides, euery hypocrite is ſaid to haue the voice of *Iacob*, but the heart and hands of *Eſau.*

Q. *What was the difference betweene* Cain *and* Abels *Sacrifice?*

A. Thus much, as hath beene obſerued by the Poet; where *Abel* ſaith,

Sacrum pingue dabo, nec macrum ſacrificabo,
My fat to holy vſe Ile giue,
And not my leane; they ſtill ſhall liue.

But euery hypocrite ſaith thus with *Cain,*

Sacrificabo macrum, nec dabo pingue ſacrum.
My leane ſhall to the Altar flye.
And not my fat that ought to dye.

Q. *Whether were the heathen gods or heathen men more ancient?*

A. Certainly the men that made the gods.

Q. *In what place was it that the voice of one creature pierced all the eares in the world?*

A. In *Noes* Arke.

Q. *By what precept was it that* Philip *King of* Macedon *became ſomething humbled in his thoughts after his victories, when nothing elſe*

elſe could admoniſh him?

A. By the wiſe counſell of one of his Captaines, who noting his ambition, bad him meaſure his owne ſhadow, and he ſhould find it no longer then it was before.

Q. By what meanes came Seſoſtris *a king of the Egyptians, ſomwhat to pull downe his ambitious plumes of vanitie and pride?*

A. This king *Seſoſtris*, as ſtories mention, hauing conquered diuers kingdomes, and led captiue their kings, vaſſailed foure of them to the ſeruice of his horſes, to draw his chariot; where euer as the wheele turned, one of them looking backe euer, earneſtly noted it, inſomuch that *Seſoſtris* perceiuing it, demanded his reaſon therefore: who told him that thereby he obſerued the mutability of Fortune, in the preſent ſubiecting and ſudden aduancing of firſt the one part and then the other, how the higheſt came preſently to be loweſt, and the loweſt part preſently to be higheſt, and all without intermiſſion or ſtay: hereupon *Seſoſtris* remembring himſelfe, and pondring his ſaying, preſently vnyoaked his Kings, and would no more ſo be drawne.

Q. How became the tyrant Hiero *ſomewhat to contemplate of the Maieſty of God?*

A. Vpon his command to *Symonides* the wiſe Poet to diſcourſe what God was, when he required, firſt for reſpite one day, after that two dayes: after that 4. dayes, whereupon *Hiero* wondring why he tooke ſuch pauſe, required his reaſon; he told him the more he entred into conſideration thereof to inſtruct his inabilitie, the more vnable he found himſelfe to inſtruct another, or to conceiue aright what God was himſelfe.

Q. *Who are thoſe that cannot, will not, may not, doe rightly vnderſtand?*

A. There are certaine, that neither vnderſtand God, nor can vnderſtand him, and thoſe are dead men.

2 There are others that may vnderſtand, but care not, and they are wicked men.

3 There are another ſort that deſire to vnderſtand, but cannot, and theſe are fooles.

4 There are a fourth ſort that do both vnderſtand and make vſe, and theſe are godly.

And therefore it is the wiſe ſaying of a Father, who asked this queſtion, Art thou a Chriſtian? then it behoues thee to contemne that that ſeemes to be and is not, and to embrace that that ſeemes not to be and yet is.

Q. *One asked a King of the Egyptians, what* to ouerwhelme him, then the Pine is ſubiect vnto drowning by the violence of the waters.

Q. *What is thought to be the occaſion that Chriſt curſed the Figge tree being barren, ſince it was neither a reaſonable creature, nor diſpoſer of it owne ſeaſons, and eſpecially being not then the time of bearing?*

A. This is thought not to be without many deepe myſteries, one whereof eſpecially is conceiued, to note out the hatefulneſſe of Hypocriſie, that ſeemes to flouriſh with diſplayed leaues of vanitie and oſtentation, but wants the true fruit of faith, which are good workes and charitie.

Q. *Why was that ſame tree in Paradiſe (without doubt good & very good, for al that God created was very good) forbidden* Adam *to taſte?*

A. Many wonder hereat, and one of the Fathers in this admiration hath brought in *Adam* thus expoſtulating the caſe with himſelfe: If it be good, why may not I touch it? If it be euill, what doth it in Paradiſe? But to this *S. Auſten* and diuers of the Fathers anſwer, that the command of God in that, was rather for the triall of his obedience, then for any other danger that would haue growne to *Adam* by the eating thereof.

Q. *What tree was that, that the ſame day ſprang vp and periſhed?*

A. *Ionas* Gourde.

Q. *What trees in the Scripture are eſpecially called the trees of God?*

A. It is thought to be thoſe that grow forth of their owne accord, as the Firre tree, the Cedar, and the wilde Oliue tree.

Q. *Is there a diſtinction of ſexes among trees?*

A. *Pliny* a moſt certaine Author, attributes both ſexes and wedlocke vnto trees: and firſt he inſtanceth vpon the Palme tree, the loue betweeene whom is ſuch, that if the female be far diſioined from the maſculine, it becomes barren and without fruit: if the male haue his bowes broken by any accident, the female becomes deſolate & droops like a widow.

Q. *What part in trees is the moſt ſtrongeſt?*

A. Thoſe that grow and ſhoot towards the North.

Q. *Of the apples of Paradiſe, or Adams apples, what is related of them?*

A. That thoſe apples ſo called, are of exceeding ſweetneſſe, when they come to their full maturitie and ripeneſſe, and are called of ſome *Muſi*, or muske apples: and it is thus obſerued, that what part ſoeuer of them you cut, there appeares a crucifixe in it: and it is reported for a truth, or rather coniectured vpon pregnant probabilities, that the forbidden tree of the knowledge of good and euill was of that likeneſſe.

Q. What apple or fruit was it that Adam *in eating drew ſinne and death vpon himſelfe and his whole poſteritie?*

A. It is vncertaine, and cannot rightly be known, for the Scripture mentions it not; yet ſome writers to ſatisfie the curious, thus bring in their argument: ſome thinke it was a Perſian apple, that at this day growes in in the Eaſt where Paradiſe was ſituate; ſome thinke it was a golden apple that was ſweet to taſte, and delightfull to behold: ſome thinke it was a cherry, ſome a peare, but all theſe are but vncertaine; but this certaine,

Adam primus homo damnabat ſecula pomo.

Q. How many ribs hath euery man & woman?

A. This queſtion hath bred ſome controuerſie among the learned, for there are that affirme, euer ſince the creation of the woman, that *Adam* loſt a rib from his ſide, the man hath one rib leſſe then the woman, and leſſe then he had at firſt. Now there are of the other ſide that affirme, and that truly, that there are in either ſide of either ſexe, as well of the man as of the woman, 12 ribs: for that rib of which *Eue* was formed, was peculiarly made by God to that purpoſe, neither was it a bare bone, but had fleſh likewiſe. And therefore ſince from earth and the ſlime of the earth, and from a bone, from that earth all poſterities are deſcended, though ſome be rich, and ſome be poore; ſome be noble, and ſome baſe, yet they are all but one mettall and deſcent, as to that purpoſe followeth:

Aurea nobilitas luteam ſi veſtiat ollam,
Non ideo ſequitur, hanc minus eſſe lutum.
If golden titles guild an earthen pot,
That it's leſſe earth for that, it followes not.

And concerning the pride of cloathing, this admoniſheth vs, that they ſhould not be abuſed to that exceiſe; but rather for our humiliation, the ſad remembrancers of the fall of man; for *Adam* in his innocencie wore no cloathing.

Pellitus nunc es, fueras ſine veſtibus ante,
Nudus eras purus, crimen amictus habes.

Q What ſeede of all other is the leaſt, yet bringeth forth the greateſt tree?

A. Chriſt himſelfe expreſſeth this of the

Muſtard ſeed, of whom it is reported in ſome Countries to be trees of that bigneſſe, that they yeeld a ſhadow to ſit vnder.

Q. *What kind of men are moſt rare in the Kingdome of heauen?*

A. Some ſay hypocrites; for when Chriſt threatens deſtruction to the wicked he ſaith, their portion ſhall be with hypocrites. Some ſay, Vſurers. But the German prouerbe ſaith, Princes, which are as rare in heauen as veniſon in a poore mans kitchin, but this is alwaies to be vnderſtood of wicked and irreligious Princes.

Q. *Who are thoſe that are called the ſonnes of Thunder?*

A. Saint *Iames* and Saint *Iohn* the Apoſtles, and the reaſon of their attribute is, for that they affright the wicked, rouſe vp the ſlothfull, drawing all to an admiration of their highneſſe: from whence it is, as Saint *Bede* writes of Saint *Iohn* that ſonne of thunder, that he thundered ſo high, that if he had thundered a little higher, all the world could hardly haue comprehended him.

Q. *Who were thoſe that found not a Phyſitian to cure them being liuing, but to raiſe them being dead?*

A. Chriſt, *Lazarus*, the daughter of

Iayrus, the widowes ſonne, *Eutychus*, *Dorcas*, and others.

Q. *Who were thoſe that once liued on the earth, and neuer died?*

A. *Henoch* and *Elias*.

Q. *Who, and how many were thoſe that had their names foretold, and ſpoken of before they were borne?*

A. *Iſmael*, *Iſaack*, *Ioſias*, *Cyrus*, and *Iohn* the Baptiſt.

Q. *Who was he that propheſied before hee was borne?*

A. *Iohn* Baptiſt in the wombe of his mother, of whom S. *Auſtine* ſaith, that hauing not yet ſeene the heauen, nor the earth, yet he knew the Lord of both.

Q. *What iſſue was that that was elder then his mother?*

A. Chriſt, to which purpoſe the Poet thus wittily followeth it:

Behold the Father is the daughters ſonne.
The bird that built the neſt is hatcht therein:
The old of time, an houre hath not out-runne.
Eternall life to liue doth new begin, &c.

Q. *Who was he that ſeeking his Fathers Aſſes found a kingdome?*

A. Saul.

Q. Whether of the two companions, the ſoule or the body, haue the greater hand in ſinne; and why for the ſinne of the one they ſhould be both together ioyntly puniſhed?

A. It is thus anſwered by a Similitude: A maſter of a familie committeth his Orchard to two keepers, of the which the one is lame, and the other blinde; where this cripple that had his eye-ſight, ſpies out certaine golden Apples hanging vpon a tree, delightfull to his ſight and contentiue to his taſte, if he might but obtaine them; he not able to plucke them, relates to his fellow how pleaſant the fruit ſeemes to him that he lookes vpon with his eyes, and how willingly he would taſte if he had but legges to beare him to them: To whom the blinde anſwers, And I would not ſticke to pull the apples if I had but thy eyes to ſee them; and ſo at laſt betweene this debate they agree, that he that had his eyes ſhould ride vpon the others ſhoulders, that had his legges: this being done, they were able to plucke the fruit, and did eat; and hauing eaten, the Maſter of the Orchard enters and finds his damage, enquires by whom it was done, and they both confeſſe their act and furtherance, how the one vſed his feete, and the other his eyes, and ſo they did it between them. The maſter finding it ſo, puniſhed both with one equall puniſhment, as they had both deſerued. After which example doth this moſt wiſe Gouernour exempt neither body nor ſoule, becauſe they both lend their furtherance to ſinne, and being thus both guilty, thus hee puniſheth them both inſeparably for euer.

Q. But why ſhould eternity puniſh that which is committed in time, and oftentimes but a ſhort time?

A. Firſt, becauſe the ſinne, though it bee committed in time, is againſt an infinite maieſty. Secondly, becauſe God iudges according to the wilfull inclination of a ſinner, that would ſinne eternally, if he might liue eternally; and to this his indefatigable bent of wickedneſſe, God anſwers him with euerlaſting puniſhments: for as a Father ſaith, *Peccat homo in ſuo æterno, punit Deus in ſuo æterno:* man ſinnes in his eternity, and God puniſheth in his.

Q. Whether doe fooles bring more profit to wiſe men, or wiſe men to fooles?

A. Cato ſaith, that fooles bring more profit to wiſe men, becauſe wiſe men ſeeing their folly, they endeuour to auoid it;

whereas fooles on the contrary, make no vſe of the wiſdome of the wiſe, by reaſon of their folly.

Q. Wherefore doe Serpents ſince they hate all mankinde, yet chiefly bend their forces againſt women?

A. By reaſon of the perpetuall enmitie put by God betweene the woman and the ſerpent, and the ſeede of the woman and the ſeede of the ſerpent. Of which one thus writes concerning the bleſſed ſeede of the woman that broke this curſed head of the Serpent:

Qu a d tr fu ſtr
os nguis irus iſti de nere auit.
H Sa m Chr vul l

And as another to the like effect.

Anguis peccatum & mortem generauit in horto:
Sanguis iuſtitiam & vitam reparauit in ara.

1

Where the dire ſerpent brought in wounds and death:
Chriſt by his bloud hath heal'd, reſtor'd our breath.

2

Both ſinne and death to our ſucceeding loſſe.
The ſerpent gaue in garden to mankind:

But Chriſt reſtor'd againe vpon his croſſe
Iuſtice and life, whereby we ranſome finde.

And as another to that purpoſe,

Soluit pendendo, quod Adam commiſit edendo.

Q. How is death proued to be nothing to vs?

A. Thus: when death is, then we are not; and when we are, then death is not, and therefore death is nothing to vs.

Q. How is our life proued to be a ſomething almoſt depending vpon nothing?

A. Thus: the yeeres that are paſt are gone: and thoſe we haue not; the future we are not certaine of, and therefore boaſt not of; the time preſent is but a moment, and that is the brittle thred it depends vpon. And therfore to this I adde with a Father, Happy is he that in this his ſhort minute, layes hold vpon Chriſts mercies, and euen whileſt it is called to day, and hee may bee found that bore all our infirmities vpon his croſſe. O Lord, ſaith S. *Bernard,* I may walke about the heauen, and the earth, the ſea and the dry land; but I ſhall finde thee no where ſo ſoon as on the croſſe: there thou feedeſt, there thou ſleepeſt, &c. And as he further addeth, ſo may euery ſinner in this kind, concerning his vnworthineſſe and his ſins, either to ſeeke or finde him.

Non ſum leta ſeges, lolium ſum triſte: ſed oro,
Me tamen in meſſem collige Chriſte tuam.

English.

No fruitfull field am I, no bleſſed wheat,
But curſed cockle, to weed out, not eate:
Yet though I am this out-caſt, loſt, and ſold
To ſinne, yet Lord reduce me to thy fold.

Q. *What is the careleſſe liuer compared vnto, and moſt fitly?*

A. To him that ſeeth his face in a glaſſe, goes away, and either forgets his deformity, or cares not to amend it.

A good and ſhort rule to meditate:

Quid ſis, quid fueris, quid eris, ſemper mediteris.

Alwayes meditate what thou art, what thou waſt, what thou ſhalt be.

The young mans queſtion to the old man concerning life, and what it is to liue:

Dic venerande ſenex, humanum viuere quid ſit.

The old man anſwereth:

Principium vitæ dolor eſt, dolor exitus ingens,
Sic medium dolor eſt, viuere quis cupiat?

English.

The beginning of mans life is griefe and miſery, the end of it griefe and miſery, and the middle nothing but griefe and miſery, which conioynes both the middle and end, and makes one compleat maſſe of ſorrow of all; of which we may ſay as one ſaith:

What ioy to liue on earth is found,
Where griefe and cares doe ſtill abound?

And therefore the more firmly to fixe this exhortation, againe hee ſaith, young men heare mee an old man, that being a young man heard old men, and haue both by relation and experience found the truth hereof.

Q. What ſinne is that which by making others contemptible in a mans owne eyes, makes his owner contemptible in the eyes of God?

A. Pride, a ſinne ſo much beaten againſt by the learned of all ages, that it is admired how it hath preſerued a life ſo flouriſhing to theſe times of ours.

A Pithy *ænigma* whereof to that purpoſe is here infixed.

O	SVPER	*Re*
Mors		*Te*
Cur		*Bis*
Deus		*Nos*
Negat		*Bis*
Vitam		*Nam*

Enliſhed.

O proud man,
Death is aboue thee:
Why wilt thou be proud,

Seeing God aboue vs
Denies to the proud
The life aboue?

Further motiues for humilitie.

If theſe deiect thee not, then conſider a little further with me, whither thy life will leade thee, which is to death; and whither death will carry thee but to iudgement.

But before we come to ſpeak of the iudgement, let vs a little conſider death.

Mors antrorſum retrorſum conſiderata.

Death conſidered backwards and forwards.

Mors ſolet innumeris morbis abrumpere vita M
Omnia mors roſtro deuorat ipſa ſu O
Rex, princeps, ſapiẽs, ſeruus, ſtultus, miſer, ege R
Sis quicunque velis, puluis & vmbra eri S

Engliſhed,

The many ſorrowes that are heires to breath,
And Twins adioyn'd to it, are freed by death,
With whoſe impartiall ſythe, the wiſe, the iuſt,
Princes and Kings are all mow'd downe to duſt.

Q. What is there concerning the laſt iudgement?

A. Iudicabit iudices Iudex genera-
Ibi nihil proderit dignitas papa-
Siue ſit Epiſcopus, ſiue Cardina-
Reus condemnabitur, nec dicetur qua-
} *lis.*

Ibi nihil proderit multa allega-
Neque accipere, neque replica-
Nec ad Apoſtolicam ſedem appella- } *re.*
Reus condemnabitur, bene ſciens qua-

Cogitate miſeri, qui & quales eſ
Quid in hoc iudicio dicere poteſ
Quo nec erit codici locus nec digeſ } *tis.*
Chriſtus Iudex, Dæmō actor, reus teſ-

Engliſhed.

Before this Iudge all Iudges muſt appeare,
Deſpite their greatneſſe, dignity, or place,
For to be iudg'd as they haue iudged here,
Where feare nor friendſhip Iuſtice ſhall out-face.

Excuſes there t'alledge will be but vaine,
As to appeale vnto the Sea of Rome,
For there the guilty though he much doe faigne,
Shall not peruert his iuſtice nor his doome.

Weigh then, moſt wretched man, thine own eſtate,
How in this iudgment thou maiſt ſtand vpright:
Where ſhall no booke be opened to relate,
But euen the conſcience ſhall it ſelfe indite.

Which that thou maiſt the better doe,

learne to put this counſell of S. *Bernard* into practice, where he ſaith: *Non ſicut amo, non ſicut odio, non ſicut timeo, ſed ſicut invenio, judico.*

Which is,

I iudge not as I loue, I hate, or feare;
But ſentence on the truth of what I heare.

Q. *What ſhall bee the laſt words that ſhall bee ſpoken in this world?*

A. Come yee bleſſed. Go yee curſed, &c.
Aſpera vox ite, ſed vox benedicta venite,
Ire malis vox eſt apta, venire bonis.

From which bitter word, I pray with *S. Bern.* deliuer mee O Lord in that day.

Q. *What language, according to the coniectures of ſome learned, ſhall wee ſpeake in the world to come?*

A. The Hebrew, a language that Chriſt himſelfe ſpake in this world, and the moſt ancient, and moſt ſacred of all other, being ſpoken by *Adam* and *Eue*; and which was not changed at the confuſion of Babel: the next whereto is the Greek, as moſt rich; then the Latin, moſt copious.

Q. *Which of all the Pſalmes of* Dauid *is the longeſt and which the ſhorteſt?*

A. The ſhorteſt is the 117; the longeſt the 119: the one conſiſting of 155 Verſ. reckoning foure lines, where the meeter ends, to a Verſ. as the other of two Stanzes.

Q. *Which of all the Pſalmes of* Dauid *is the moſt mournefull and compaſſionate?*

A. The Pſalme 77.

Q. *What Pſalme is that the wicked, nay the very Deuills themſelues, according as* Athanaſius *writeth, tremble & quake to heare read, or recited?*

A. 68 *Pſalme*, Let God ariſe and ſee his enemies ſcattered.

Q. *How many Innes or lodgings did the Son of God vſe in this world?*

Prima domus Christi, fuit aluus virginis almæ;
Altera præſepe, crux tertia, quarta ſepulchrum.

Engliſhed.

Our Sauiours first houſe was the virgins womb;
Second his ſtall, third croſſe, & fourth his tombe.

Q. Since many other birds reſort to the dead carcaſſes, as Crowes, Prognoſticators of weather, and vultures that preſage death and battell; it remaines to conſider why it pleaſed the wiſdome of God, onely to name the Eagles, as it is in the Text: Where the dead carcaſſes are, thither will the Eagles reſort?

A. It is anſwered, For that by thoſe hee would figure out vnto vs the condition of the godly; for as the Eagles flie the higheſt of all other birds, ſo muſt the faithfull Chriſtian ſoare vp with wings of cōtemplation, and though ſometimes they ſtoop to the occaſions of the world, yet their conuerſation muſt be on high; and as the Eagles are ſaid to bee ſharpe ſighted, and can behold the piercing beames of the Sunne, ſo muſt the true beleeuer with vndazled eies behold the Sunne of righteouſnes more ſplendant ra es, euen the Sonne that made the Sunne: And as the Eagles are fed with dead carkaſſes, euen ſo muſt the faithfull Chriſtian feede vpon the crucified body of Chriſt.

Q. What part of the earth was neuer ſeene but by foure kind of men?

A. The bottome of Iordane, and that when God diuided the waters: which was done once by *Moſes*, after by *Ioſua*, then by *Elias*, and laſt of all by *Elizeus*.

Q. Whereupon doth the foundation or baſe of the earth conſiſt, or vpon what doth it rely?

A. It is a ſecret, ſought of all men, vnknowne of many, and perceiued of few: to which yet wee anſwer from the Scripture, That the baſe and huge waight thereof relies on nothing: and *Iob* himſelfe teſtifies, vpon no materiall thing, but is onely ſupported by the power of God himſelfe.

Q What is that that beares all, formes all, nouriſheth all, increaſeth all, creates all, buries all, receiues all into her againe?

A. The Earth.

Q Whether doth it waxe old or not?

A. All VVriters doe agree, and one age teſtifieth vnto another, that it waxeth old, as doth a garment, or the birth of a woman: and experience it ſelfe finds, that both in the fruitfulneſſe, the ſtrength and operation of herbs, plants, and vegetables, the defect and decay thereof is daily ſeene, and the leſſening of the operation and vertue, moſt ſenſibly perceiued in the languiſhing dolor of many incurable diſeaſes.

Q Wherefore doe the Iewes breake the glaſſe in which the bride and bridegroome drink?

A. To admoniſh them, that all things are tranſitory & brittle, as that glaſſe, and therfore they muſt bee moderate in their pleaſures and deſires.

Q Wherefore haue all Iewes a ranke ſmell or ſauor?

A. Some thinke becauſe they are of a bad digeſtion; others thinke, because they vſe not labour, nor exerciſe, but liue by vſury: ſome thinke the wrath of God vpon them, the immediate cauſe; howſoeuer, they haue beene a people ſtrangely diſperſed ouer the face of the earth, ſlaughtered and tormented in all countries, *France*, *Spaine*, *Portugall*, *Germany*, & *England*. Some of their offences were waſhing and clipping the Kings coyn, circumciſing and ſtealing of Chriſtian children, and pricking them full of holes for their blood, which they conceited would cure the leproſie and ranke ſmell, both of their breath and skinne. In King *Iohns* time they were fined at 1000 markes a man, vpon penalty of not payment to loſe their teeth: an old Iew had ſix of his teeth pulled out, becauſe hee refuſed to pay his fine. Many thouſands of them were ſlaughtered in diuers Kingdomes, vpon a rumour ſpread, that they had poiſoned all the Wells in thoſe Countries: and where euer they liue at this day among Chriſtians, they liue in ſubiection and ſlauery to them they moſt hate.

Q. What Countrey in the world is the moſt deſolate and ſolitary?

A. The countrey of the Sodomites, where Sathan wonne ſo much ground, that wheras according to *Straboes* deſcriptiõ, ſtood 13 Cities, ſituate vpon one of the moſt fruitfull ſoiles in the whole earth, euen a ſecond

Eden, or garden of Paradiſe for pleaſure and beauty, whence ſprung thoſe cluſtring grapes from thoſe vines of *Engeddi*, ſo renowned in Scripture, ſtands not now one of thoſe Cities to magnifie her ſelfe aboue her fellowes; but all with *Sodome*, the Lady of them all, deſolated and deſtroyed, not one ſtone left vpon another, nor no other witnes of their ſometimes being, more then the dire ſmell of fire & brimſtone, the heauy iuſticers of God that deſtroyed them: and for the fruit of that Vine that made glad the heart of man, in them peruerted from his true vſe to ſinne and drunkenneſſe, are onely found now Apples of a beauteous appearance, but touch them, and they are but aſhes, and of a ſulphurous ſauour, an ayre of ſo poyſonous a vapour aboue, that (as Hiſtoriographers write) ſtifle the fowles that flye ouer it, that they fall downe dead, and the fiſhes likewiſe in that dead Sea vnder it, poyſoned as they fall in or floate from the ſiluer ſtreames of *Iordan*, that thence empty themſelues into that ſulphurous lake.

There are foure kinde of men that lay claime to their own and others, and but one rightly, and theſe are they:

1 The firſt ſaith, That which is mine is thine; and that which is thine is mine: and this is the Ideot.

2 The ſecond ſaith, That which is mine is mine, & that which is thine is thine: and this is the indifferent man.

3 The third ſaith, That which is mine is thine, and that which is thine is thine own: and this is the godly man.

4 The fourth ſaith, That which is thine is mine, & that which is mine is mine own: and this is the wicked man.

Chriſt all, and without Chriſt nothing.

Poſſidet ille nihil, Chriſtum qui perdidit vnum.
Perdidit ille nihil, Chriſtum qui poſſidet vnum.

Q What doe wee owe vnto our neighbour?

A. Three things, that is to ſay:

noſtrum	*noſſe*	in	*conſiliis.*
	poſſe		*ſubſidiis.*
	velle		*deſideriis.*

To counſell, to aſſiſt, to deſire his good.

Three things are moſt preciſely neceſſary for euery Chriſtian man, and what they are.

Faith,	*Without which we can not pleaſe*	*God,*
A good name,		*our neighbour,*
A good conſcience.		*our ſelues.*

Of the latter of which one writes:

O

O vita ſecura ubi eſt conſcientia pura,
O life ſecure that hath the conſcience pure.

Q. *Why doe young men many times ſay they are younger then they are, and old men they are older then they are?*

A. This doth youth, that hee may ſeeme to preſerue the flower of his youth the longer: this doth age, to regain more reuerence and authority, but either fooliſhly.

Q. *Hee that learnes from youth, who doth hee reſemble?*

A. Hee that eates grapes before they are ripe, and drinkes wine before it be ſetled.

Q. *But who doth hee reſemble that drawes his precepts from old men?*

A. He that eates ripe grapes, and drinkes old wine; for, *Seniores ſunt ſaniores, incipientes inſipientes.* And likewiſe much the more, *Quæ laborioſa fuere inventute ſtudia, ea ſunt jucunda ſenectuti otia.* Whoſe ſtudies were more painefull in youth, their pleaſures are more perfect in age: for in the largeneſſe of knowledge is the ſweetneſs of life; and therfore neither in youth nor age ſhould wee thinke our ſelues either too young or too old to learne, but with the reſolution of that Father ſay, *Etſi alterum pedem in ſepulchro haberem, adhuc diſcere velim.*

Learning would I deſire, and knowledge craue,
Though I were halfe ſepulchred in my graue.

2.

HEREAFTER FOLLOW certaine mixt Philoſophicall Queſtions, more various, and of greater liberty.

1 Q. *CHriſt bids vs be wiſe as Serpents, wherein conſiſts the wiſdome of Serpents?*

A. 1, That in the Spring ſhee caſts her old skin, to inueſt her in a new.

2, That ſhee will defend her head aboue all things.

3, That ſhee ſtops her eare at the voyce of the charmer.

4, That carrying poyſon alwaies in her mouth, ſhe euer expoſeth it before ſhe drinks: of whom the *Poet* wittily thus writes:

Vt nulli nocuiſſe velis, imitare Columbam:
Serpentem, vt poſſit nemo nocere tibi.

English.

That thou no hurt of other men maiſt take,

Be wiſe as Serpent for thine own deare ſake.
That againſt others thou doe not offend,
The Doues offenceleſſe nature apprehend.

Q. Whether may the warmth of Veluet or Friſe be more comfortable? or whether the continued pleaſures of great men, or the ſeldome, yet ſometimes pleaſures of poore men bee more delectable? or whether great men take more content in their great pleaſures, then meane men in their leſſer?

A The warmth or health to the body is all one, though veluet haue the ſuperiority for ornament, it hath not therein for vſe. And as for the great pleaſures of great men, being daily and common, are not thought ſo delectable, as the ſeldome recreations of the meane but rarely and deſiredly afforded: in meane ragges, wholſome though not coſtly, the poore may bee as much nay are (for the moſt part) more delighted, ſleepe as ſoft on their beds of Flockes, as the other on their pallats of Downe: for all content or diſlike is of our owne making: for ſo good or ill an Artiſt is imagination, that it will turne Friſe into Veluet, and Veluet into Friſe: for as the imagination ſhall be flattered, ſo the Senſes are perſwaded, and ſo it is enioyed:

and therefore I conclude, that that content which oftentimes lodgeth not vnder a golden fretted roofe, may bee found napping vnder a thacht-patcht cottage.

Q. *Why are not Riches in their flight ſaid to take themſelues to the wings of a Cocke, or a Hawke, or ſome other tame Fowle, but to the wings of a Swallow?*

A. Becauſe the Cocke and the Hen, and ſuch like, are domeſticall creatures; and though ſometimes they ſtep aſide, yet may oftentimes againe bee found, as the Hawke ſometimes by her bells, when the Swallow paſſeth away vnrecouerably.

Q. *How many, and what Creatures are thoſe that liue onely without meat?*

A. Foure, the Camelion by the ayre, the Want or Mole by the earth, the Sea-Herring by the water, the Salamander by the fire; vnto which may be added the Dormouſe which liues partly by ſleepe.

Q. *What is the reaſon that Herbes that are planted in the earth by the induſtry of man, grow vp ſo ſlowly, and proſper ſo leaſurely, though well manured & excellently applyed every way, when as weeds and ſuch like, ſhoote vp haſtily of themſelues, without either tillage or toyle?*

A. It is anſwered, that the earth is to the one a ſtepmother, to the other as a naturall parent: and therefore to thoſe which are her owne legitimate and truely, ſhee lends the more nouriſhment, when to the other but as baſtards, ſhee withdraweth it from them.

Q. Why are Cats and whelps brought forth blinde?

A. Becauſe that drawing neare to their maturity and ripenes, they wound & pierce the Matrix with their clawes, whereupon by their Dams they are haſtely, and imperfectly caſt out before their time.

Q. Why doth blood iſſue afreſh from an old member or wound, many dayes before made and dryed vp, the murtherer approaching neare vnto it?

A. Our Naturaliſts obſerue diuers natural cauſes to the effecting of the ſame, which for their vncertainty wee meddle not withall: but thus conclude, that murther ſhall not be concealed, or vnreuenged: and to that end the blood of the ſlaughtered cries for vengeance at the hands of God, which God ſo regarding, by that meanes anſwers, to approue to man what often ſeemeth doubtfull.

Q. Why doe the affections of Parents runne *vpwards to their Children, and not their children runne downewards to them?*

A. Euen as the ſap in the roote of a tree aſcends into the branches thereof, and from the branches returnes not into the roote again, but runs out from thence into ſeed: ſo parents loue their children, but children ſo loue not their parents, but their affections runne forward to a further procreation: whereby it comes to paſſe, that one father with more willingnes brings vp tenne children, then tenne children in his want ſuſtaine one Father.

Q. How is it that there be many more women in the word then men?

A. Some thinke, becauſe women are exempted from the warres, from the Seas, impriſonment, and many other troubles and dangers of the Land, to bee a reaſon ſufficient: So, others likewiſe there are, that thinke this may bee a reaſon, becauſe in the whole courſe of nature, the worſt things are euer moſt plentifull; to which effect, *Plinie* tells a ſtory of a certaine field Mouſe, that euery month brings forth thirty, when the Elephant, a creature of vſe and ſeruice, is three yeares in trauell with one.

Queſtions of the earth.

Q. *How many miles is the earth in circuit?*

A. It is vncertaine, and cannot rightly be defined, for as the Lord ſaith, Who hath meaſured the earth? Yet the Mathematicians, and Aſtrologians are of opinion, that it is foure times 5400 miles: but howſoeuer, in reſpect of the heauens, they conclude it but a point, where euery Starre in the eight Sphere is eſteemed bigger then the whole circumference thereof; where if the body of the earth ſhould bee placed in the like ſplendor, it would hardly appeare: Yet: as ſaith a Father, wee make of this litle ſo great a matter, ſo admiring this miſerable duſt, on which, not onely wee that are but duſt and wormes doe creepe, but alſo many other wormes and beaſts beſides: and yet this point is deuided among mortalls into many points, and with fire and ſword contended for and ſought, and many are ſo beſotted therewith, that they would exchange for a mote of this point, their part of heauen, could they meete with a Chapman.

Q. *Where is the Center or middlemoſt part of the earth?*

A. At *Delphos*, as the Ancient would haue it, to which purpoſe, *Strabo* tells a ſtory of two Eagles ſent from *Ioue*, one from the eaſt, & another from the weſt, which met at *Delphos*: ſome are of opinion, that it is neare the mount *Taurus*; *Ptolomeus* thought it vnder the *Equinoctiall*; *Strabo*, at *Parnaſſus*, a mountaine in *Gracia*; *Plutarch* was likewiſe of that opinion. But moſt of our Eccleſiaſticall Writers haue thought *Iudea* to be the middle of the earth, and *Hieruſalem* the very point and Center; of which opinion was Saint *Hierom*, *Hilarius*, *Lyra*, and others, according to the *Pſalme*, *God hath wrought ſaluation in the middeſt of the earth*: that is, at *Hieruſalem*, by his paſſion. Yet in reſpect of the whole world, there is no place properly the middle, becauſe it is round.

Q. Wherefore is the world round?

A. Becauſe that it, and all therein, ſhould not fill the heart of man, being a triangle receptacle for the holy Trinity.

Q. How farre is the Eaſt diſtant from the Weſt?

A. A dayes iourney, for the Sunne paſſeth betweene them euery day.

Q. Whether is the water or the earth the greater?

A. It is anſwered, the water is bigger then the earth, the ayre bigger then the water, and the fire bigger then the ayre.

Q. What compariſon is there betweene the Sunne and Vertue?

A. So much, that when as the Sunne is at the higheſt, the leſſer ſhadow doth it caſt vpon the earth, as the nearer therto the greater: ſo Vertue, the more high and eleuate it is, the more it ſhines vnſeene, vnleſſe to it ſelfe, and ſuch as participate in the fruition thereof: as that other, the more vnreall and declining, a greater, but a worſer light to the world.

A certaine old Doctor of the Church compared the old Teſtament and the new to the Sunne and the Moone, the Old borrowing light from the New, as the Moone from the Sunne; the New being wrapped vp in the Old, and the Old reuealed in the New.

Q. *What is the higheſt of all things?*

A. The Sea is higher then the Earth, the Ayre higher then the Sea, the Fire higher then the Ayre, the Poles higher then the Fire, God higher then the Poles, higher then God nothing.

Q. *What may the world moſt fitly be compared vnto?*

A. To a deceitfull nut, which if it be opened with the knife of truth, nothing is found within it, but vacuity and vanity.

Q. *Si fugio ſequitur, ſi me fugit illa ſequenter.*
Res mira & varia eſt, dic mihi quaeſo quid eſt?

English:

If I her follow, ſhe mee flies;
If I her flye, ſhe follows mee:
A thing moſt ſtrange and various 'tis.
I pray you tell mee what it may bee.

A. The Rainbow, which ſeemes to vary in coulors, according to the variation of the minde of him that beholds it.

Q. What times are wee chiefly to ſelect to our ſelues for the ordering of our affaires, and as the moſt conuenient for that purpoſe?

A. The morning and the euening; in the morning to propoſe what wee haue to doe: in the euening, to conſider what wee haue done and effected, ſo that wee may husband our time in the early and wiſe diſpoſall and accompliſhment of our affaires. And next,

That wee may alſo haue the firſt of theſe golden Verſes on our ſide, and the other, either fruſtrated, or not ſtrongly againſt vs, which enſue, as followeth. And firſt for our early ryſing, and the morning:

Sanctificat, ditat, ſanat quoque ſurgere mane.

Engliſhed:

To riſe betimes hath ſtill beene vnderſtood,
A meanes t'inrich, make wiſe, preſerue pure (blood.

For the Second:

Omnia ſi reputes tranſacta tempora vitæ,
Vel male, vel temere, vel nihil agit homo.

Engliſhed:

Suruey all times, and their ſwift progreſſe ſcan,
Raſh, bad, or nothing in them's done by man.

Q. Whether throughout the whole yeare are there more cleare or cloudy dayes?

A. The dry are more then the rainy, cleare more then the cloudy: according to the Poet:

Si numeres anno ſoles & nubila toto,
Inuenies nitidum ſæpius eſſe diem.
Number the dayes the cloudy and the cleare,
And thou ſhalt find more faire thē foule 'ith year.

Q. Whether are ſome dayes to be accounted infortunate, or not, as in our Calender are ſet downe?

A. They are not; as in the Countrymans Counſellor here enſuing, is further to that purpoſe related: And therefore *Heraclitus*, not without cauſe, blames *Heſiod*, for his diſtinction of dayes good and euill, as if hee were ignorant that all dayes were alike. To which purpoſe is here annexed the noble courage and reſolution of *Lucullus* the Captaine, who with no leſſe happy euent then ripe iudgement, being indangered by an enemy, and vpon an ominous day, as his Souldiers termed it, ſurpriſed; animated them on notwithſtanding to a famous reſcue and victory, with this perſwaſion, That giuing the onſet with reſolution, they ſhould change a blacke day to a white, and the ſucceſſe was anſwerable.

Q. *Whether is the cuſtome lawful or not, that is commonly vſed for the celebration of our birth dayes?*

A. The Heathens in ancient times had this cuſtome in great eſteeme and reuerence, and in ſome meaſure wee may bee imitators of them; but how we ſhould celebrate ours, Saint *Auſtin* hath giuen vs a rule, that is, with thankefulneſſe and reioycing in God, that hee would haue vs borne to bee Temples conſecrate to him; then truly reioycing when wee finde in our ſelues a willingneſſe and perfection in ſome meaſure to goe forward, and endeauour the end of our creation, which is the ſeruice of God: vnto the which, vnles wee referre our whole care, we ſhall haue ſmal cauſe of reioycing, but rather to wiſh we had neuer been borne. And moſt of the Fathers are of opinion, that none of all the Saints thus celebrated their birth daies, but wicked Princes, as *Pharaoh*, *Herod*, and the like.

From Heathens wee deſcend a moment to the Pope and Rome.

Q. *The Pope borrowes two prerogatiues from the Apoſtles, and what are they?*

A. Saint *Peters* Keyes, and Saint *Pauls* Sword, that which he cannot enter into by the one, hee may enforce by the other, after the example of *Iulius* the Second, Pope of Rome, who leading his Army along by the Riuer Tyber, threw therein his Keyes, ſaying: When *Peters* Keyes profit vs nothing, then come out *Pauls* Sword: And how it is drawn at this time the world takes notice, as againſt *Venice*, *France*, the Duke of *Ferrara*, and in an hurly burly vnſheathed throughout all *Italy*: The Dog that with ſhut eies barkes againſt all truth.

Q. *Tell mee in the vertue of holy obedience, what garments were they that preſerued their wearers from the Deuill?*

A. The garmēts of S. *Francis*, as the Papiſts tell vs, as if the Diuel could not as wel know a knaue in a Friars habit, as in any other

Q. What is the reaſon of all other things, that the Pope chriſtens his Bels, they hauing many times that prebeminence before men?

A. That the ſound of them might driue Deuills out of the ayre, cleare the skies, chaſe away ſtormes and tempeſts, quench fires; and giue ſome comfort to the very dead; and the like.

To which purpoſe, heare the Bels ring out their owne peale.

En ego Campana, nunquam denuntio vana,
Laudo Deũ verũ, plebem voco, congrego clerũ.
Defunctos plango, viuos voco, fulmina frango,
Vox mea, vox vitæ, voco vos, ad ſacra venite.
Sanctos collaudo, tonitrus fugo, funera claudo,
Funera plango, fulgura frango, ſabbatha pango:
Excito lentos, diſſipo ventos, paco cruentos.

Engliſhed.

Behold, my vſes are not ſmall,
That God to praiſe, aſſemblies call:
That breake the thunder; waile the dead;
And clenſe the Ayre of tempeſts bred;
With feare keepe off the fiends of hell,
And all by vertue of my knell.

Q. What number was the moſt fatall to Rome?

A. The ſixt number, according to the verſe enſuing.

Sextus Tarquinius, Sextus Nero, Sextꝰ & iſte,
(ſcilicet

(ſcilicet Papa Alexander 6.)
Semper ſub ſextis perdita Roma fuit:
What other names or numbers to her won,
In the ſixt ſtill ſhe loſt, was Rome vndone.

Q. What inſcription or motto was that (according to the fiction) which Martin de Aſello *fixing ouer his Gate, by reaſon of the falſe pointing of the Painter, coſt him his Biſhopricke?*

A. Porta patens eſto nulli, claudaris honeſto. Where the Painter miſtaking himſelfe made the point at *nulli,* and ſo made it, Gate bee open to none, but ſhut out all honeſt men.

The Pope riding that way before *Martin* had corrected his inſcription, taking it for profeſt knauery, diſcarded him of his Biſhopricke (as it was wonder) and placed another in his houſe, who kept the inſcription ſtill, but onely altered the point, and made it thus:

Porta patens eſto, nulli claudaris honeſto.

Adding thereunto:

Ob vnum punctum caruit Martinus Aſello.
Gate, open to the good, and ſhut out none:
For one poore point is al from *Martin* gone.

Q. There is a certaine thing that hath not the art of numeration, neither knowes the order of time how it paſſeth, and yet leſt wee ſhould be igno-

be ignorant, or the time ſhould deceiue vs, it inſtructs vs both honeſtly?

A. A Clock: vpon which one thus writeth:

Qui neſcit quo vita modo volat, audiat horas;
Quam ſit vita breuis nos docet ille ſonus.

He that would know how minutes ſteale away,
That peece vp houres, that patch out the day:
This truſty watchman to ſupply our need,
Proclaimes our liues ſhort ſpan in their ſwift ſpeed.

Q. *What are the natures and diſpoſitions of the foure elements?*

A. The earth is dry, the water cold, the ayre moyſt, and the fire hot.

Q. Which is the higheſt of thoſe Elements?

A. The fire, whoſe nature is euer to mount vpward, and if you turne it downeward, it goes out thereupon. Thence proceeds Saint *Chryſoſtomes* admiration, that the Rayes of the Sunne, in nature hot, in quality glorious, doe ſhoot downeward, ſo contrary to the fire.

Q. What fire is that that ſometimes followes, and ſometimes flyeth away?

A. An *Ignis fatuus*, or walking fire, (one whereof keepes his ſtation this time neere

Windſor) the place of which is cauſed principally by the motion of the ayre; for the ſwifter one runnes, the ſwifter it followes, the motion of the ayre enforcing it.

Q. What thing is that moſt vſefull and precious in the world, that produceth another of no vſe nor goodneſſe at all?

A. Fire, from whence proceeds ſmoake, of which *Lipſius* writes:

Ita te tolle à humo vt abſis à fumo.

Q. What Coales doe longeſt of all other preſerue fire?

A. The Coales of Iuniper, of whom it is reported that they haue kept fire a whole yeare together, without ſupply or going out.

Q. What is that which being the heauieſt and hardeſt of all things, yet yeelds both to the extremity of fire and water?

A. A Stone.

Q. What ſtone of all others is the greateſt wonder?

A. The flint ſtone, that preſerues fire within it, a wonderfull ſecret and benefit to man.

Q. What is that which being firſt water, afterwards aſſumed the forme of a ſtone, and ſtill retaines it?

A. The Chriſtall, congealed by froſt.

Q. *What ſtone is that that yeelds neither to the fire, nor to the hammer?*

A. The Adamant, which as our Naturaliſts obſerue, is diſſolued onely by Goates blood: whereupon S. *Chryſoſtome* writes, though the heart of a ſinner be more harder then an Adamant, yet will the blood of Chriſt mollifie it.

Q. *Whether haue ſtones a vegetatiue life or no?*

A. This if we doubt, our Pioners and Mineraliſts will reſolue vs, who find out by experience, that although Minerals bee buried deepe in the earth, yet through diuers veynes and channels, ſucke in moyſture and nouriſhment, as doe plants and trees: and that they doe likewiſe increaſe and grow, though in a ſlower progreſſion and degree then other things, is probable and certaine.

Q. *Is there a difference of prerogatiue amongſt ſtones?*

A. Tis anſwered there is, For the ſtone in the Altar hath more honor then the ſtone in the ſtreet. For the one is kneeled vnto with deuotion, the other troden on by the feete.

Q. *Which is the moſt precious ſtones for mans vſe?*

A. The two milſtones of the mill, of which the one neuer ſtirres, the other neuer lies ſtill.

Q. *What birds of all other are the moſt gentle, and the moſt innocent?*

A. The Doue for gentleneſſe and ſimplicity, is commended in Scripture, for the Doue is among birds, as the Sheepe is among beaſts, from whoſe kind, no hurt proceeds to man, being a ſociable creature for his ſeruice; of whom it is obſerued that hee yeeld vp his life for the ſuſtenance of man, ſobbing it out with a kind of meekneſſe and patience, more then any other creature: and for his vſe there is nothing vnneceſſary for our ſeruice in the whole compoſure of him: his fleſh being good for meat, his guts for the ſtrings of Inſtruments, his dung to inrich the field, his wooll for cloath, ſo nothing ſuperfluous: ſo likewiſe the Doue, a patient, not an offenſiue creature, without beake or tallants of oppreſſion, hauing no other defence againſt her enemy, the Hawke, and ſuch like, more then the ſwiftneſſe of her wing: according to the Poet:

Felle Columba caret, roſtro non lædit,

poſſidet

Basse, W.

poſſidet innocuas, puraq́ grana edit.
Her food is graine, her beake doth not offend,
No gall this creature hath, nor no bad end.

And therefore they hate the Hawke, as it is ſayd, becauſe of his beake.

Odimus Accipitrem quia ſemper viuit in armis.
We hate the Hawke, and feare him neare or farre.
Becauſe his beake ſtill threatens to vs warre.

Q. *Whence proceeds the mourning of the Doue?*

A. For feare of the miſcarrying of her young, which ſhe is ſo fruitfull in, that ſhee brings forth euery moneth, or at leaſt layes egges: they ioyne their beakes in the way of loue, and conceiue by billing.

Q. *What birds of all other are the moſt rauenous?*

A. The Eagle, the King of birds, of whom it is deliuered, that they neuer dye by old age or ſickneſſe, but by famine, and that by reaſon of the vpper part of her beake ſo inclaſping the vnder, that ſhee cannot open her mouth to receiue her food. *Elianus* writeth, that the feathers of the Eagle, put among the feathers of other birds, doe conſume and waſte them away, as doe the euill gotten goods of ſome rich oppreſſor, not onely themſelues, but together the whole lumpe, ſome whereof were well or much better gotten. To which purpoſe S. *Chryſoſtome* ſaith, a few riches euill gotten will not onely waſte themſelues, but conſume away thoſe that are well gotten.

Q. Why is the Eagle ſpread in the Emperours Armes?

A. Some thinke it was ſo giuen vpon a compact betweene the Emperour of *Germany* and *Conſtantinople*, vpon an agreement betweene them that the ſucceeders in the *Germane* Empire after *Charles* the great ſhould be called Emperours of the Weſt, as the Emperours of *Conſtantinople* Emperours of the Eaſt; and ſo the head ſhould looke both wayes, as the verſe ſeemes here to confirme it:

Picta biceps Aquila, hinc occaſum, hinc aſpicit
ortum:
Alter, ait, noſtri eſt Cæſaris, alter erit.

The Eagle ſpread, had this and riper
ſcope,
To eye both preſent, and the future hope.

Q. What bird is that that hath the faireſt feathers, but the moſt helliſh voyce of any other?

A. The Peacock, whom the Poet termes to bee,

Angelus in penna, pede latro, voce gehenna:
A bird that hath an Angels plume,
A theeuiſh pace, a helliſh tune.

Pliny writes, that the Peacocke enuying the profit of man, deuoures her owne dung, leſt he ſhould make vſe of it.

Q. *What birds in the Scripture doth God preferre before wicked men?*

A. The Kite knowes her time, as doth the Turtle, the Swallow and the Storke.

Q. *What birds are moſt perfect Heraulds of the Spring?*

A. The Swallow and the Cuckoe.

Q. *Is there any thing more of obſeruation in the Swallow?*

A. There is; and this is very obſeruable of her, the diſcretion ſhe vſes in feeding of her young, when hauing fiue in her neſt, ſhe euer begins at the eldeſt, and ſo by degrees goeth ouer the reſt, that all may haue alike, and none be forgot. In the winter ſhee flies not away, as it is reported of her, but is found to lie in her neſt as dead, and to reuiue againe with the approching warmth of the Summer, which ſome take to be an Embleme of the reſurrection.

Q. What bird of all other is the moſt ſweeteſt in voyce?

A. The Nightingale, who as *Pliny* notes, euer ſings ſweeteſt notes in the hearing or preſence of man: and the reaſon is, as the fiction leads vs, for that the Cuckoe and the Nightingale, two quiriſters of that ſeaſon, in ſome ripeneſſe of the Spring, wherein they both take their tunes, which is moſt chiefly from the middle of Aprill to the end of May, fell into a controuerſie of the excellency of their voyce and note, which diſſention grew ſo farre, that it could not bee ended without an vmpire, vnto which the Aſſe was choſen, as thought a fit Iudge, by reaſon of his long eares, quicke hearing and preſence; by whoſe judgement the Cuckoe was preferred, becauſe her note was eaſie and plaine to his capacity: the Nightingale thus caſt, appeales to man for her cenſure, and where euer ſhe ſees him attentiue, there ſhe runnes into the variety of her moſt excellent Ditties.

Q. What in times paſt was the controuerſie for beauty or excellency betweene the Crow and the Gooſe?

The Crow ſayes:

Altera me in terris non eſt fœcundior ales.

In

Basse,

In all the earth no bird then I more white.

The Gooſe anſwers.

Tu me plus loqueris, plus ego ſcribo tamen.

Though leſſe I ſpeake then thou, yet more
Ile write.

And concerning the Parrot, *Ariſtotle* was of opinion, that ſhe would ſpeake more, and better then ſhee doth, if ſhee drunke but wine.

Q. *Who were thoſe among men that attempted to flie like birds?*

A. *Icarus* and *Dedalus*, and of late an Italian that flew from the top of Saint *Markes* tower in *Venice*, and did it without hurt: beſides, an Engliſhman that offered to vndertake to flye ouer the Thames, but afterwards he flew from his purpoſe, and did it not: and as I haue heard ſince, he is flowne ouer the ſea in a ſhip.

Q. *Who are the moſt merry, the moſt free, the moſt mad, and the moſt bleſſed in the world?*

A. The moſt merry are popiſh Prieſts, that ſing when others weepe, both before they dye, and after they are dead.

The moſt free are Phyſitians, that are onely licenced to kill without puniſhment, ſo that what is death to others, is gaine to them.

The moſt mad are nice Gramarians that fight about vowels, and for ayre and ſound, and with as much bitterneſſe as the Turke againſt the Rhodes. The fourth are the poore that are bleſſed, to which I incline, though with *Agur* I pray to giue me neither pouertie nor riches, but contentedneſſe.

Though *Ouid* could ſay concerning their bleſſedneſſe:

Non tamen hoc tanti eſt, pauper vt eſſe velim.
Though bleſſings be, for them in ſtore,
To be their heire Ide not be poore.

Q. Wherefore haue Gramarians formed three Genders in Art, ſeeing there are but two in Nature: or why doth not Nature bring forth things of the Neuter gender as well as of the Maſculine and the Feminine?

A. Let him tell the cauſe of that who can, or if he cannot, let him ſeeke out another *Palemon* that can vnty this knot, for my heyfer ſhall not plow this.

Q. What is that which knowes not it ſelfe to ſpeake, vnderſtands not a voyce, yet conceales not, but repeates the voyce of him that ſpeakes?

A. Eccho the daughter of the ayre and tongue.

Q. What may come into thy minde by recording theſe fiue muſicall vowels, VT RE MI FA SOL LA?

A. The cuſtome of drunkards, for when they drinke.

Incipiunt in	*Vt, & bibũt*	*Utiliter*
	Re	*Regula, iter*
Pergunt in	*mi*	*mirabiliter*
	fa & bibunt	*familiariter*
	Sol	*ſolemniter.*

Deſinunt in La mi, quia exitus Lamentabilis & miſerabilis.

Engliſhed.

They begin in	Vt, & drinke	ſauingly
	Re	Regularly
	mi	miraculouſly
They hold on in	fa drinking	familiarly
	ſol	ſolemnly.

And ending in La mi, becauſe the end is lamentable and miſerable.

Q. *What creatures are thoſe, ſome liuing, and ſome dead, that rule all the world?*

A. The Sheepe, the Gooſe, and the Bee; for the Sheepe yeelds parchment, the Gooſe quills to write it, and the Bee waxe to ſeale it.

Q. *What creatures are thoſe that are both* *in the heauens, in the earth, and in the Sea?*

A. The Dogge, and Serpent or Dragon, according to the Poet:

Latrat in æde Canis, nat in æquore, fulget in aſtris.

Though more confined creatures more do pine,
The Dogge in houſe, Sea, Skie, doth barke, ſwim, ſhine.

Q. Whether are there more or greater liuing creatures bred on the earth, or in the Sea?

A. In the Sea (as all writers teſtifie and agree vpon) and this moreouer they adde, that there is no creature on the earth, that hath not his like in the Seas: and yet there are many in the Sea that the earth cannot parallel, nor any other place; and beſide, with this good difference, that thoſe creatures that are hurtfull on the earth, in the waters are not ſo, as the Snakes and ſuch like there are without their venome, and offencelesse.

Q. What is that which nothing being more heauier of it ſelfe, yet nothing more moueable, and if you keepe it not within bounds, ſeuers it ſelfe into many particulars, yet after runs into one lumpe: and being it ſelfe vnchangeable, changeth & altereth the forme and colour of things?

A. Quickſiluer.

Q. *What herbe is that which preſents the forme of a man?*

A. The roote of the Mandrake.

Q. *Whether it is of truth or not, that is vulgarly reported, that thoſe that digge this roote eſcape not without death?*

A. Nothing leſſe, yet hath it of it ſelfe a ſoporiferous nature, to procure ſleepe (drunke, or applyed euen as *Opium*) to death.

Q. *What creature is that which at once brings forth, nouriſheth her young, and goeth with young againe?*

A. The Hare, that fearfull and purſued creature, of whom according to *Pliny*, the males bring forth as the females, vnto which no other creature may compare in fruitfulneſſe, but Conies, thoſe cunning Pioners that haue vndermined and ſubuerted Cities, and the money of Vſury, that no ſooner is begot it ſelfe, but it preſently ingenders.

Q. *Among all beaſts and birds, which are of the moſt beautious and various colours?*

A. The Peacocke among Birds, is as the Panther among Beaſts; onely in this they differ, that whereas the Peacocks deformity is his feete, the Panthers is his head.

Q. What kinde of men are they, which being as beaſts themſelues, ſit vpon beaſts, carry beaſts on their hands, haue beaſts running about them, and all to purſue and kill beaſts?

A. Vnlettered Huntſmen, of which S. *Ierome* further addeth, that *Eſau* was a hunter, and *Nimrod*, and both wicked men, and that hee had ſcarce read in the Scripture of an holy man that was an hunter; not that hee thought it impoſſible to be ſo, as if they were adiuncts, not to bee ſeparated; nor that they were wicked becauſe they hunted, but that they hunted being wicked men.

Q. What twiſe two things are thoſe that are oftentimes ſaid to deuour their maſters?

A. Hæc bis bina, canes, & aues, ſeruique atque caballi,
Dicuntur Dominos ſæpe vorare ſuos.

Haukes, hounds, and horſes, ſeruants pride and ſtealth,
Are oftimes found deuoure their maſters wealth.

Vnto which may be annexed another diſtributer of miſery and penury, not inferior if not greater then any of the reſt, which is gaming or dice; and therefore as the ſaying is:

Ludens taxillis bene reſpice quid ſit in illis, *Spes tua, res tua, ſors tua, mors tua, pendit in illis.*

At dice who plaies, in this conceit may enter
My hope, my health, my life, my wealth to
venter.

And all thereby : and therefore if he would preuent this danger by cunning, let him know, the more cunning hee is in this Art, the more wicked he is in his life.

A good rule to bee obſerued, both for our profit and carriage.

Amores.
Mores.
Ores.
Res.
Æs.

Hac tua verba jubent, fugiendos ſemper amores,
Mores ſeruandos omnibus eſſe bonis:
Noctes atque dies orando, rebus & vti
Prudenter proprijs, nec lapidanda bona.
These words vnto vs this inſtructiō preach,
Firſt, fly fōd loues of many a good the breach:
Next, keepe good manners, and the good embrace,
For that becoms; then pray in euery place.
Next, vſe thy goods with moderation fit,
And thou ſhalt reape both praiſe & benefit.

Q. *There are two things that cannot be too much trimmed, and what are they?*

A.

A. A Ship, and a Woman.

Q. In what place are wiues of beſt vſe and moſt fit?

A. One of *Marcions* Schollers anſwered, *In Thalamo, & in Tumulo*, In the bed, and in the tombe.

Q. By what reaſons were the ancient Poets vſed to condemne two mariages?

A. By comparing the aduenture of ſuch a one to the wracked Seaman, that once aſhore, will notwithſtanding to Sea againe; according to the verſe:

The man that's once from mariage free,
 yet haſteth to that paine,
Reſembleth much the wracked man,
 that will to Sea againe.

Q. What was the Young mans anſwer wherfore he would not marry a widow?

A. Becauſe, according to the old ſaying, He would not drinke in the water that another had dyed by taſting of; as followes:

In qua quis perijt non bibo dixit aquam.

Q. How comes it to paſſe, that learned men, wiſe men, Churchmen, & ſuch like, chooſe notwithſtanding all their wiſdome, many times wiues, impatient, contentious, and troubleſome?

A. It is not to be doubted but that mariage is a fate, ſuffered or appointed by God, Gen. 28. 48. and therefore not alwayes in the power of euery man, to chooſe according to his wiſdome and vnderſtanding at all times: but that wiſe and learned men, ſhould many times, if they haue not euill and vnchaſt Wiues, meet yet with thoſe that are bitter and contentious vnto them: I can giue no reaſon for it but this fate, vnleſſe it bee for this cauſe, that when abroad they reproue other mens faults and errors, they may haue at home, thoſe that may preach to them their owne weakeneſs and infirmities. And therefore, as one ſaith: Howſoeuer it muſt be our wiſdomes to loue them, ſince it was fortune to haue them; & for their faults, wee muſt either ſeeke to remoue them, or endeauour to beare them: if wee can take them away, wee make them the fitter for our ſelues; if not, wee become bettered our ſelues in our patience.

Q. Who are thoſe that plow the ſands, till anothers ground, and leaue their owne field vnhusbanded?

A. The Adulterer, who is ſaid to want two of his fiue ſenſes, at leaſt, not to haue the true vſe of them; that is, his ſeeing and hearing; for if hee could ſee, hee might behold the immediate deſtruction that waites at the threſhold of that ſinne: if hee could not ſee, yet hee might heare from the teſtimony of wofull experiencers, that cry out in each corner, This path I trod, and it brought me to deſtruction.

Q. I know thou art diligent in reading the Scriptures, therefore ſhew mee in what one Chapter of the Bible all the fiue ſenſes are deſcribed?

A. GEN. 27. *verſ.* 4, Seeing: *verſ.* 18. Hearing: *ver.* 21. Touching: *v.* 25. Taſting: *v.* 27. Smelling. The fiue windowes of the ſoul: of which one thus writes:

S Lucem oculis video, & varios diſcerno colores:
H Conſona me juuat, offendit ſimphonia diſcors.
S Fraganti oblector, vitieſo offendor odore,
T Inſipidum & ſapidū quid ſit me judice conſtat:
T Sentio quid Calidum, ant Gelidum, quid molle, quid aſprum.

The Seeing, light and colours doth diſcry,
The Hearing, tunes & diſcords doth attaine;
The Smelling, odors ſweet & ſowre doth try;
The taſt reſpects the Cooks both art & pain;
The Touching, hard, and ſoft, and hot, and cold.
Through theſe 5 windows doth the ſoule behold.

Q. What is the leaſt member in the body and yet darkens the whole man?

A. The eye-lidde.

Q. Is the moſt perfect eye-ſight ſometimes deceiued?

A. Oftentimes, and as ſoone as any other of the ſenſes: for example, caſt a ſtraight ſtaffe into a troubled water, and it appeares to the eye as crooked and wauering. Stand vpon the ſhore, thou ſeeſt the ſhip goe; ſtand vpon the ſhip, why then thy eie will tell thee the ſhore goes, and the ſhip ſtands ſtill. So the head being diſtempered, thou ſhalt think fixt things moue, and one flame two.

Q. What is the ſwifteſt of all things in the world?

A. One anſwered, the Sunne, becauſe his ſpeed is ſuch, that in a day he compaſſeth the whole circuit of the earth. But another replied, that thought was ſwifter then that, becauſe it trauelled the whole world in a moment.

Q. What foure euills are thoſe that chiefly trouble a houſe?

Sunt mala terna domus, imber, mala fœmina, (fumus,
Quartum cum mane ſurgunt pueri ſine pane.

A ſmoake, a ſtorme, and a contentious wife,
Three ills are found that tire a husbands life.

To which a fourth is by the Prouerb ſed,
Whē childrē cry for hunger, wanting bread.

Of *Martin Luther*, and P. *Melanctons* eloquence and ſweetneſſe.

Diuiſæ his operæ, ſed mens fuit vnica, pauit
Ore Lutherus oues, flore Melancthon apes.
Twixt *Luther* and *Melancthon* ſo long gone
Their works were diuers, though their faith
was one.
For *Luthers* ſoundneſſe loaded by degrees,
His ſheep, as did *Melancthōs* flowers his bees.

Q. *What meanes this ſpeech: Nouriſh not the whelpe of the Lyon?*

A. It giues to vnderſtand, that wee are not to cheriſh any power aboue the Law; nor to foſter that ſtrength, that may afterwards oppreſſe vs,

Q. *Why doe they that are troubled with the Gout ever loue to talke moſt?*

Becauſe they cannot run with their feet, they loue to run with their tongue: for the benefit of any member wee are depriued of, hauing two of them, we eſteem the other in the reckoning of thē both: as concerning the eie, no man deſires to be blind, or to haue but one eie, yet if any miſchance ſhold befal the one, we eſteem the other the dearer, as it follows in v. 9.
Non habeo, nec habere velim, quod ſit tamē adſit

To

Non caream Craſi ſi mihi dentur opes.

Mine eies I would not ſell for droſſe,
Though *Craſus* wealth repaird my loſſe.

None more blind then Byart, as the ſaying is, nor none more forward to venter then he that leaſt knowes the dangers that he enterpriſes, as by this example is made manifeſt.

The Trees on a time went forth to ſelect them a King, & in their progreſſe they came to the Oliue tree, and ſaid vnto it, Raigne ouer vs, and bee King; but it refuſed, ſaying: Shall I forſake my fatneſſe wherewith I am ſuppled, and man is nouriſhed? no, I will not; and with theſe, and the like reaſons refuſed their offer. Then they came to the Figtree and ſaid, Raigne ouer vs: who anſwered, Shall I leaue my ſweetneſs and fruits, more delicate then the hony of *Hybla*? Then they came to the Vine; and ſhe refuſed, ſaying: Shall I forgoe my ſweet ſhade, and comfortable cluſters, that comfort and make glad the heart of man? It ſhall not bee. Then ſpake the Bramble; Let mee bee King ouer you, that I may curbe you with ſharpe laws: and thus, what the good refuſed, the worſt offers to take vp and embrace, for none more ambitious then the vndeſeruing as in the propoſition before declared.

Q. What waters of all other, are the moſt deceitfull?

A. The teares of a woman; the which in the bleſſed weeper are called, The blood of the ſoule.

Q. What creatures of all other are the moſt wanton?

A. Inſatiat women, according to the Poet:

Gallinis Gallus ter quinis ſufficit vnus,
At ter quinq; viri vix ſufficiunt mulieri.
One Cocke ſufficeth twice fiue Hen:
Scarce one lewd woman, thrice fiue men.

Q. What women of all other are the moſt fruitfull?

A. Beggars Wiues, that of all other one would thinke ſhould be moſt barren.

Q. Of imperious women what did Cato *report?*

A. Cato ſaid, Our Wiues rule the common wealth, for wee gouerne the people, & our wiues gouern vs. To which purpoſe *Themiſtocles* ſaid, O wife the *Athenians* rule the *Gracians*, I the *Athenians*, thou mee, thy ſonne thee: therfore in my opinion he ſpoke not amiſſe that ſaid, hee neuer knew common wealth, nor priuate family well gouerned, where the Hen crew, & the Cocke held his peace; for thogh it be ſaid of women, that

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they are ſo able of tongue, that three of their clappers will make a reaſonable noyſe for a market; yet though they talke, they ſhould not command, or at leaſtwiſe ſhould not gouerne.

Q. Whether was the night or the day firſt?

A. Thal. Mileſius anſwereth, the night was before the day, as in the creation is manifeſt, *So the euening and the morning were the firſt day.* From which notwithſtanding wee vary in our opinions, as preferring the day before it: and for becauſe the euening is but the latter part of the day which muſt preceed it.

Q. How many colours are there in the Rainebow?

A. Various colours, but two eſpecially moſt apparent, a watry, and a fiery colour, which two colours expreſſe two iudgments, the one of water paſt in the beginning of the world; and the other of fire to come, in the end thereof.

Q. Which is the longeſt day in all the yeare?

A. S. *Barnaby* anſwereth, that which hath the ſhorteſt night.

Q. How many are the properties of good wine?

A. As many as there are ſenſes in mans body, for to euery ſenſe ſhould good wine haue a relation.

1 To the ſight good colour, pureneſſe and clearneſſe.

2 To the hearing, being powred forth, a ſparkling and ſpeaking noiſe.

3 To the taſte, ſweetneſſe.

4 To the touching, coldneſſe.

5 To the ſmell, ſweetneſſe.

Q. *How many are the veines in the body of man?*

A. As many as there are dayes in the yeare; of which one thus writeth:

That euery thing we doe may vaine appeare,
We haue a veine for each day in the yeare.

Q. *How many bones are there in the body of man?*

A. It is anſwered according to *Galen*, *Hippocrates*, and others, that there are in mans body 284. which are thus ſingly collected; in the head 49. in the breſt 67. in the armes and hands 61. in the feet 60.

Q. *At what yeares doth a child preſent halfe his height?*

A. Betweene the 3. and 4. yeare.

Q. *How many teeth hath he, according to the Poets rule?*

Sunt

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A. Sunt homini dentes triginta duo comedentes.

The grinders which in time are ſaid to
ceaſe,
Are numbred thirty two at beſt increaſe.

Q. *How many are the ſenſes of the ſoule?*

A. Though the ſenſible things of the world be numberleſſe, yet the organs of the ſenſe that comprehends them are but fiue: 1. Touching: 2. Taſting: 3. Feeling: 4. Hearing: 5. Smelling.

Q. *What is the quickeſt and beſt ſenſe of all other?*

A. The eyes.

Q. Which is their beſt obiect, and nobleſt vſe?

A. Their vſe is admirable and excellent in this world. 1. To diſtinguiſh and ſhew vs the variety and beauty of all things in the world, but yet their chiefe vſe ſhall be, through the effuſion of his heauenly light, face to face, to ſee God in the world to come.

Q. What ſenſe had the greateſt hand in the firſt tranſgreſſion?

A. The eye.

Q. How ſheweth it his ſorrow?

A. By ſhedding teares, which no other

ſenſe doth or can.

Q. From whence proceed teares?

A. Out of the braines moſt thin and liquid excrement, of which (being the moiſteſt part of the whole body, and twice as much in quantity as the braine of an oxe) it yeeldeth great plenty.

Q. How doe they ſee?

A. Not by ſending the rayes vnto the object, but by receiuing beames from thence, which euer end with pointed angles in them; where if the obiect bee farre off, it ends in them in a ſharpe point, and ſo the thing ſeemes ſmall; if neare, in a broader point, and thereby ſeemes greater.

Q. How many things are required to a perfect ſight?

A. Nine things: *viz.*

1 Power to ſee.
2 Light.
3 The viſible thing.
4 Not too ſmall.
5 Not too thin.
6 Not too nigh.
7 Not too farre.
8 Cleere ſpace.
9 Time.

Q. What foure things be thoſe that be grie-

uous

uens to our eye ſight.

A. 1 Smoake out of moiſt wood.

2 Wind in a ſtorme.

3 Teares.

4 To ſee our enemies fortunate, and our friends vnhappy.

Q. What things doth the eyes moſt betray that a man would keepe ſecret?

A. Loue and drunkenneſſe.

Q. What is the office of the eares, and wherefore are they placed on high with windings and turnings in them.

A. To receiue the ſound or ayre into them, which formes a noiſe in the maſes, whereof the ſoule makes a diſtinction; they are placed on high, becauſe all ſounds mount aloft; with turnings and windings in them, that the ſound may not too haſtily ſtrike the braine: it is the ſloweſt, yet the daintieſt ſenſe of all the other; for as thoſe that haue no skill in muſicke, can perceiue a diſcord, and though they know not what is good, yet find what is euill; the moſt delightfull tune they heare, is the muſick of the Pſalmes from the voyce of men and women.

Q. Wherefore haue we two eares, and but one tongue?

A. That we ſhould heare twice as much

as wee ſpeake.

Q. Wherefore haue wee our eye lids to ſhut them, when our eares are alwayes open: our eares fixed, and our eyes moueable?

A. Our eares are open to heare the proofe of euery tale, and vnmoued, to the end that though they quickly heare, they bee not moued to cenſure ouer raſhly; and theſe two are the chiefe intelligencers and ſeruants of the ſoule, the other three attend vpon the body.

Q. *How is the taſt diſcerned?*

A. By the veines which ſpread through the tongue and palate, to diſtinguiſh euery relliſh; the abuſiue pleaſing of which ſenſe, as experience teacheth, through Cookery and Sawces, hath killed more bodies, then either the ſword, famine, or peſtilence.

Q. *Where is the ſeat of the ſmelling?*

A. In the noſtrils; for as God breathed the breath of life into them, ſo makes hee it their vertue by the ſeat of that ſenſe in them, to diſtinguiſh all ayres, profitable or hurtfull to the body of man.

Q. VVhat are the benefits of good ſents to the body?

A. To purifie the braine, refine the wit, awake the fancy; to which purpoſe old deuotion ordained incenſe to make ſuch minds the more apt for heauenly contemplations; yet ſome are of opinion, that theſe perfumes are but vnneceſſary furniſhments, ſince as the Prouerb is, they ſmell beſt that ſmell of nothing.

Q. From whence is deriued the power of feeling?

A. The feeling power which is the roote of life, ſpreads it ſelfe through euery part of the body, by ſinewes, which deſcend from the head to the foot, and like a net ſpred all ouer the body, ſhee diſcernes (euen as the Spider ſitting in the middeſt of her web) if ought doe touch the outward thred of it, ſhe feeles it preſently ſhaking on euery ſide; by this ſenſe wee doe diſcerne hot, cold, moiſt, dry, hard, ſoft, rough, pleaſure and paine.

Q. What may the memory be compared vnto?

A. To the Sea and the Land, the part that retaineth all, to the Land; that deuoureth all, to the Sea, being likewiſe the Lay-mans table booke, that remembers much, and forgets much; her ſeat is in the hindermoſt part of the braine behind

All which in a manner may bee thus varied.

Q.
A.

What is the body? The dwelling of the ſoule.
What the eyes? The leaders of the ſoule.
What are the browes? The portall of the mind.
What is the eare? The interpreter of ſounds.
What the lips? The leaues of the mouth.
What are the hands? The workmen of the body.
VVhat the heart? The receptacle of life
VVhat the lungs? The bellowes of the ayre.
VVhat the ſtomacke? The orderer of the meates.
VVhat the bones? The ſtrength of the body.
VVhat are the legges? The Columnes of the body.

Aliter.

Cor ſapit, & Pulmo loquitur, Fel commouet iram,
Splen ridere facit, cogit amare jecur.
Wiſedome the heart, the lungs the laughter moue,
Gall, ſpleene, and liuer, anger, laughter, loue.

Q. *How are theſe following denominations diſtinguiſhed to their particulars, as of reaſon, underſtanding, opinion, and the like?*

A. 1 When by mouing from ground to ground ſhe ſifts things out, ſhe obtaines the name of reaſon.

2 When by reaſon ſhe hath found truth, and ſtandeth fixed, ſhe is vnderſtanding.

3 When ſhe lightly inclines her aſſent to either part, ſhe is opinion.

Q. *What is the difference betweene wit and will?*

A. Will is the Prince, and Wit is the Councellor, which ſits in counſell for the common good of the man; for what Wit reſolues vpon, Will executes; Wit is the minds chiefe Iuſtice, which often controlls the falſe iudgement of Fancy: Will is as free as an Emperour, cannot be limited, barred of her liberty, or made will by any coaction what ſhee is vnwilling to: and laſtly, their chiefe vſe is, our Wit being giuen vs to know God, our Will to loue him being knowne.

Q. *Which are the three firſt members formed in the wombe after conception?*

A. The heart, the braine, and the liuer, the three chiefe members of life.

Q. *What is the laſt made?*

A. The eye, the interpretation of the mind: the laſt member formed in the wōbe, and the firſt that loſeth his motion in death, for in that exigent, the ſpirits of the ſight betake themſelues to the braine, as to their caſtle of refuge, a ſure token of death.

Q. *When a man dies, which is the laſt parts of him that ſtirs, and which of a woman?*

A. To anſwer merrily, and not altogether impertinently, tis ſaid, the laſt part of a man that ſtirs is his heart, but of a woman her tongue.

Q. *A wiſe man ſaid, that from the moſt vile creatures on the earth, iuſt matter might bee had whereby to glorifie God: To this one anſwered, what takeſt thou from the Serpent, whereby to glorifie him?*

A. To praiſe him that he made me not ſuch a one: To which purpoſe is here annexed a ſtory of one, who ſeeing a toade lye in the way, fell a weeping; two Biſhops comming by, inquired his reaſon, who anſwered, that the ſight of that vgly and lothſome creature, had admoniſhed him of his ingratitude to God, that had neuer giuen thankes for the excellency of his creation, being made after his owne Image, when he being but as clay in the Potters hands, it was in his power to haue made him a veſſell of diſhonour, yea euen the baſeſt and deformedſt, ſuch an one as that toad.

Q. VVhat is the moſt beautifull thing in the world?

A. One anſwered, the Sunne; but another replyed, that blind men ſaw not that, and therefore he concluded that Vertue was much more reſplendant, which euen the blind might perceiue perfectly.

Q. VVhat is the ſtrongeſt of all things?

A. One anſwered, Wine; another, a King; a third, a Woman; and all theſe are very powerfull; but Truth is the ſtrongeſt of all, which ouercomes all things.

Q. VVho is the greateſt oppoſer of this truth?

A. One anſwered, the Pope; who as *Baleus* recites, is ſo oppoſite, that commonly whatſoeuer he praiſes, is worthy of diſpraiſe; for whatſoeuer he thinkes, is vaine; whatſoeuer he ſpeakes, is falſe; whatſoeuer hee diſlikes, is good; whatſoeuer hee approues, is euill; and whatſoeuer he extols, infamous.

Q. VVhat ſeat is ordained for Popes after this life?

A. Heauen they continually ſell, and dayly offer to ſale, and therefore hell is their place in reuerſion; according to the Poet,

Vendidit & cœlum Romanus & Aſtra ſacerdos:
Ad Stygias igitur cogitur ire domus.

Q. *What part of ſpeech is* Papa, *for the Pope?*

A. Part of a Participle, becauſe he partakes part from the Clergy; part from the Laity, and part from both with Mood or Tenſe, *Papa nec Deus, Nec Angelus, Nec Homo, quid tunc?* The Pope is neither God, Angell, nor Man; what then? *Diabolus.*

Q. *Who are thoſe that pray for all,*
Defend all,
Feed all,
Deuoure all?

A. In an old Picture, I found it thus written, The Pope with his Clergy, ſayes, I pray for you all; *Caſar* with his Electors, I defend you all; The Clowne with his Sacke of Corne, I nouriſh you all: at laſt comes Death and ſayes, I deuoure you all.

Q. *What little fiſh is that in the Sea that hath the greateſt ſtrength?*

A. The Rhemora, a little fiſh of halfe a foot long, which but by faſtening vpon it, will ſtay a Ship vnder ſayle with winde and tide.

Q. What thing is a Lyon moſt afraid of?

A. The crowing of a Cocke, and the noyſe of a Cart-wheele.

Q. What difference of dayes is there of the Chriſtians, the Turkes, and the Iewes Sabbath?

A. The *Chriſtians* keepe their Sabbath on Sunday: The *Iewes* on the Saturday: and the *Turkes* on the Friday, in ſcorne of Chriſt that was that day crucified.

Q. What is death very fitly reſembled vnto?

A. To a woman or a ſhadow, for ſeeke it and it flies you, flie it and it ſeekes you: and ſo a woman, according to the Poet,

Follow a ſhadow, it ſtill flies you,
Seeme to flie, it will perſue you;
So court a woman, ſhe denies you,
Let her alone, ſhe will court you.

Q. What is that, which of running becomes ſtaid, of ſoft becomes hard, of weake becomes ſtrong, and of that which is infinite becomes but one?

A. It is anſwered, Ice.

Q. Whether was Criſtall euer Ice?

A. It is anſwered, that thoſe waters which are congealed with a continuall and dayly cold, as by the ſpace of ten or twenty yeares, are called Criſtall, by reaſon of their tranſparencie; and are for the moſt part found vpon the Alpine Mountaines, eleuated againſt the face of the North, where they become ſo hard, that ſcarce they euer after yeeld to the hammer.

Q. *What liquor of all other ſooneſt extinguiſheth the fire?*

A. Vineger, for the exceeding piercing coldneſſe, and eagerneſſe it hath.

Q. *What is the ſtrongeſt of all things in the world?*

A. Thal. Mil. anſwered, Fate; another Death, becauſe it ouercomes all things.

Q. *How many letters are there in the holy tongue?*

A. As many as there are bookes in the old Teſtament, of which one thus further obſerues, that as 22. letters forme our voyce, ſo 22. bookes containe our faith.

Q. *What compariſon is there betweene Prophets and Poets?*

A. Thus much according to the old verſe;

Illi de rebus prædicere vera futuris,
Hi de præteritis dicere falſa ſolent.

Englished,

Of things to come, theſe truely make vs know, What the other of-ſprings paſt, doth falſely ſhow.

Q. Who were thoſe that were ſeene to eate after their deaths?

A. Chriſt, Lazarus, the daughter of *Iayrus,* and others.

Q. *Vpon what kind of perſons according to* Diogenes *opinion, are not benefits to bee beſtowed?*

A. Not 1 vpon olde men, becauſe they liue not to requite them.

2 Vpon children, becauſe they forget them.

3 Vpon diſhoneſt folkes, becauſe they will neuer requite them.

Q. Who are thoſe that ſee many things farre off, but little neere at hand?

A. Old men; blinde in the preſent tenſe, but for the moſt part quick-ſighted in the preterimperfect tenſe.

Q. *How comes it that the Husband ſeekes the wife, and not the contrary, the wife the Husband?*

A. Becauſe the man ſeekes that which he loſt, that is, his rib, which was taken from him in the forming of Woman out of his ſide and therefore when a man marries a Wife, what doth he but fetch backe the rib which hee firſt loſt?

Q. What is the chooſing of wiues fitly compared vnto?

A. Sir *Tho. Moore* was wont to ſay, to the plucking by caſualty Eeles out of a bag, wherein for euery Eele, are twenty Snakes.

Q. What is the deareſt loſſe of all others?

A. The loſſe of time, which cannot be recouered: of which, one thus complaines:

Damna fleo rerum, ſed plus fleo damna dierum:
Quiſque poteſt rebus ſuccurrere, nemo diebus.

Engliſhed.

The loſſe of wealth I much lament,
But more, what time decayes,
For wealth may be regaind that's ſpent,
But neuer loſſe of dayes.

Q. It being demanded of Ariſtotle *whether a fault committed in drunkenneſſe were to be puniſhed or remitted, a man not being then himſelfe?*

A. It was anſwered: He which in drunkenneſſe committed any offence, was worthy of double puniſhment: firſt, for being drunke; ſecondly for his offence therein.

Q. Who are thoſe that draw death out of that wherewith others preſerue life?

A. The Drunkard, and the Glutton.

Q. What two Monoſyllables are thoſe that diuide the whole world?

Basse, W.

A. Theſe two Pronounes Mine and Thine.

Q. Of Retribution, how many be the ſorts, and what are the beſt or worſt degrees therein?

A. There are foure ſorts, which are theſe following:

1 To repay good for good, fitneſſe.
2 To repay euill for euill, peruerſneſſe.
3 To repay euill for good, deuilliſhneſſe.
4 To repay good for euill, bleſſedneſſe.

Q. How many things are chiefly required in a good Chirurgion?

A. Theſe three properties:

1 A Haukes eye.
2 A Lyons heart, and
3 A Ladies hand.

Q. Cato *repented himſelfe of three things, and what were they?*

A. 1 That euer he beleeued a woman.
2 That he euer ſpent time idlely.
3 That he euer went by water when hee might goe by land.

Q What were thoſe three things Saint Auſtin *wiſhed he had liued to haue ſeene?*

Paulum in ore, Romam in flore, Christum in corpore.

A. 1 Rome in her flouriſhing eſtate.
2 To heare Saint *Paul* preach.

3 To haue ſeene Chriſt in the fleſh.

But we, ſaith *Lactantius*, will giue God thankes that we are not Pagans, but Chriſtians; that we liue in the time of the new Teſtament, and not of the old.

Q. Plato *gaue thankes to Nature for foure things, and what were they?*

A. 1 That he was a man, and not a beaſt.

2 That he was a man, and not a woman.

3 That he was a Grecian, and not a Barbarian.

4 That he liued in the time of *Socrates*.

Q. In how many formes doth a Phyſitian appeare to his patient?

A. In theſe three formes:

1 In the forme of an Angell, when hee promiſeth helpe.

2 In the ſhape of an Angell, when hee performes it.

3 In the forme of a Deuill, when he asketh his reward.

And therefore it is the Phyſitians rule, *Accipe dum dolet*: Take the ſound fee while the ſicke hand giueth it.

Q. *What three things are thoſe that chiefly preſerue life?*

A. A ioyfull heart, a quiet mind, a moderate diet.

Q. What two things are thoſe that make equall the miſerable and the happy?

A. Sleepe, and Death.

Q. *What paſſions and diſeaſes are thoſe that cannot be hid?*

A. Loue, and the Chincough.

Q. What is the cauſe, that the Deuill, aboue all other Beaſts of the field, ſhould aſſume the forme of a Serpent: and that out of the putrifaction of mans body, wormes and ſerpents ſhould be produced?

A. It is anſwered, according to *Melancthon:* becauſe man was puft vp with the poiſon of the Serpent in Paradiſe, the Deuill hath euer ſince delighted in the forme of a Serpent, for the conqueſt then atchieued in that ſhape. And to this day it is reported, that in ſome part of Africa and Aſia, are found Serpents that Deuills doe inhabite. And that out of mans corruption, Serpents doe and ſhould ſpring, the cauſe is manifeſt, that it is from the impurity and filthineſſe of ſin, of which, as one implyeth, it is not vnneceſſary, that out of mans fleſh (a ſubſtance of the greateſt ſinne againſt God) ſhould creatures bee engendred of the greateſt hate and enmity to man.

Q. *What is the wiſeſt of all things?*

A. That

A. Thal. Mil. anſwered, Time; for it findes out all things, teacheth and altereth all things.

Q. *What people are thoſe that haue but one day and night in the whole yeare?*

A. Thoſe that liue vnder the Pole Articke, for to thoſe the Sunne neuer aſcends the Horizon 24 degrees, nor comes vnder it, ſo that they haue ſix ſignes aboue, and ſix beneath it.

Q. *Whether may the Bat be reckoned amongſt the number of Birds or Mice?*

A. The Bat poſſeſſeth ſuch an euenneſſe betwixt both, that ſhee cannot iuſtly be ſaid to bee abſolutely either the one or the other; for ſhe hath wings but no feathers, ſhe flies but in the euening; ſhee hath teeth, which no bird hath; and ſhe nouriſheth her young with milke, which no bird doth: yet, becauſe ſhe hath wings and flies, wee reckon her among the number of birds.

Q. *What birds are the moſt wicked, but the ſhorteſt liu'd?*

A. Sparrowes, which for their ſalacity and wantonnes, eight times in an houre, liue not aboue two yeares. *Zenocrates* tells a ſtory of a ſparrow, which purſued by a hauke, flew into his boſome for refuge, which he tooke and kept, and the bird would ſtill attend on him.

Q. *VVhat creatures of all other are the longeſt liu'd?*

A. Man, the Daw, the Hart, and the Phœnix, whereas moſt other compared with them are ſhort, the Hare liuing but ten yeares, the Cat as many, the Goat but eight, the Aſſe thirty, the ſheepe ten, the dog fourteene, and ſomtimes twenty: the Bull fifteene, the Oxe, becauſe gelded, twenty: the Sow & Peacock twenty; the Horſe twenty, and ſometimes thirty: the Doue eight: the Turtle eight: the Partrich twenty fiue.

Q. *VVhat creature of all other ſheds tears at his death?*

A. The Hart, that fearefull and dry creature, that brayes after the water brookes: PSAL. 42.

Q. *What chiefly fats a horſe?*

A. The eye of his Maſter.

Q. *One asked* Ariſtotle, *what was the fruit of all his Philoſophy?*

A. Who anſwered, To doe that out of a free diſpoſition, which lawes and enforcements doe compell others vnto.

Q. *What kinde of creatures are thoſe, that ſleepe not with their owne face?*

A. Painted women, for the moſt part ſuſpicious harlots.

Q. *What is that that is too hard for one to keepe, enough for two, and too much for three?*

A. A ſecret.

Q. *To whom may a man beſt commit his ſecret?*

A. To a common Lyar, for hee ſhall bee beleeued though hee tell truth.

Q. *What waters of all others aſcend higheſt?*

A. The teares of the faithfull, which God gathers into his bottle.

Q. *Of all the fiſhes in the Sea, which doe our naturaliſts obſerue the ſwifteſt?*

A. The Dolphin, which ſwimmes faſter then either Bird or arrow flies: which fiſh of all others is moſt dangerous to Mariners.

Q. *VVhat three letters are thoſe that make vs bond men and free?*

A. They are E V A, which inuerted are A V E, the Angels ſalutation.

Q. *VVhat two letters are thoſe that young infants firſt cry out vpon?*

A. E A, according to the Poet:

Clamabunt E A, *quotquot naſcuntur ab Eua.*

All cry out of E and A,
That are borne of *Eua.*

The males eſpecially vpon A, & the females vpon E: except *Zoroaſtres*, of whō it is read, that hee was borne laughing; who, as *Pliny* notes, was the firſt finder out of Magicke.

Q. What is that which being contayned in it ſelfe, yet from it thouſands doe daily ſpring and iſſue?

A. The egge, from whence are produced fowles, fiſhes, birds, and ſerpents.

Q. Whether was the egge or the bird firſt?

A. The reaſon of this cannot be vnderſtood naturally, ſince the egge without the bird, nor the bird without the egge could be brought forth. But wee are to vnderſtand that the firſt rank of creatures were immediately from God, without any other ſecondary cauſes; and this great difference there is betweene God the firſt nature, and the ſecond Nature.

Q. What thinkeſt thou of this queſtion, whether the drunken man drinkes vp the wine, or the wine drinkes vp him?

A. It is either; for when thou haſt the wine in the cup, it is in thy power; but when it is in thy body, thou art in the power of it: when thou drinkeſt firſt, thou takeſt the wine for thy pleaſure, but after thou haſt drunke it, it taketh thee; firſt, it is a ſervant, & yeelds it ſelfe vnto the drinker, but afterwards; ſpreading it ſelfe into the veines, it becomes a Maſter, and is like fire in the top of a Chimney.

Q. *In a certaine Banquet, much wine being giuen to* Diogenes, *hee powred it downe on the ground, and being asked the reaſon why hee ſpilt it,*

A. Anſwered, If I drinke it, I not onely ſpill it, but it alſo ſpills mee.

Q. *How many wayes doth man fall?*

A. The queſtion is infinite, we dye a thouſand wayes, though we are born but one.

Sunt hominum morbi mille, ſed vna ſalus.

Hee hath a thouſand diſeaſes, and but one health.

Q. The Deuill asked a holy man theſe three queſtions:

1 *What was the greateſt wonder that euer God made in a little circuit?*

To which the holy man anſwered: The face of man, that being all of one ſubſtance and forme, there ſhould not bee found in all the world, two men, their faces like in all things; and that in ſo ſmall a roome, God hath blazed all the ſenſes.

2 *Whether the earth were higher then the heauen?*

To which hee anſwered, that the body of

Chriſt, which is the ſubſtance of the earth, as from *Adam*, was exalted aboue the heauens, and ſo the earth to be higher.

3 *How much was the diſtance betweene heauen and earth?*

To the which the holy man anſwered (not contayning himſelfe any longer with patience) Thou knoweſt the ſpace better then I, for thou meaſuredſt it when thou felleſt from heauen, ſo neuer I: at which ſpeech, the Deuill vaniſhed away.

Q. Diogenes *being asked, what wine of all others hee loued beſt:*

A. Anſwered, That which hee dranke of another mans coſt.

Q. *What is the heauieſt burthen that the earth beares?*

A. Sinne, for ſin weighs down to hell.

Q. What tree in the Forreſt doth the Serpent moſt hate to come neare?

A. The Aſh, according to *Virgil*, the faireſt in the wood, which the Serpent neither comes vnder, nor within the ſhade, as alſo the Iuniper tree.

Q. *What ſeed is that which ioyneth together England and France, and many other farre diſtant Countries?*

A. Hempſeed, of which is made the ſailes for ſhips which tranſport them far and neere.

Q. What three wayes are they among other, that are not to be ſound out?

A. Via auis, via nauis, via juuenis: The flight of a bird, the paſſage of a ſhip, and the way of a young man.

Q. What foure things are thoſe that eſpecially peruert iuſtice?

A. 1 Fat gifts.
2 Hatred.
3 Fauour.
4 Feare.

Q. What may Law in the abuſe thereof moſt fitly be compared vnto?

A. To a thicket of Brambles, into which by tempeſt the poore ſheepe being driuen from the plaines, come there for refuge, and ſo loſe their fleeces.

Q. What was a great man of this Kingdome vſed to compare Courtiers vnto?

A. To Ember weekes or faſting Eues, the hungrieſt and leaneſt of themſelues, yet bordering ſtill vpon great ones. As likewiſe he vſed to cal promiſing, the vigil of giuing.

Q. Who be thoſe that may lye moſt freely, and without controule?

A. 1 Great men, that few men dare reproue.

2. Old men, that few men can gaine-ſay.
3. Trauellers, that may lye by authority.

Q. What is that which is commendable both to doe, and not to doe?

A. To know when to ſpeake, and when to keepe ſilence, according to the Poet:

Scire loqui laus eſt, laus eſt quoque ſcire tacere.
Illa magis pulchra eſt, hæc quoque pulchra magis.

Q. What things are thoſe moſt virtuall, and of greateſt ſecrecy and force aboue other?

A. Chriſtus vim verbis, vim gemmis, vim dedit herbis:
Verbis majorem, gemmis, herbiſque minorem.

Or thus:

Stellis ac herbis vis eſt, ſed maxima verbis.

Engliſhed.

To herbes and ſtones, much vertue Chriſt affords:
But more to ſpeech, for life and death are words.

Q. *What is the greateſt of all moueable things, yet commanded by the leaſt violence or ſtrength?*

A. A Ship commanded by the ſterne, a little piece of wood.

Q. *Who is the moſt renowned for memory* *that ſtories make mention of?*

A. Seneca, who writes of himſelfe, that he was able to recite 2000. names after they were once read vnto him.

Q. *What breakes the ſhell at the comming out of the chicken?*

A. It is anſwered, and that by a double reaſon, the one becauſe in that time, the ſhell by continuall heat and ſitting vpon becommeth tender and ſoft, ſo that the leaſt ſtirring effecteth it; another cauſe of breaking thereof, and that is the principall, is the defect of nouriſhment, which at the end of the time is waſted in the ſhell, which the chicken wanting, expoſeth it ſelfe to ſeeke, and ſo breaketh it; as likewiſe the defect therof is the naturall cauſe of all other birds.

Q. *Whoſe Cocke, whoſe Dog, and whoſe Seruant may be kept at the cheapeſt rate?*

A. The Millers Cocke, the Butchers Dog, and the Inne-keepers Seruant.

Q. *What was that City* Ariſtotle *ſo magnified aboue others for beauty, largeneſſe, and ſtrength?*

A. The City of Babylon, the wals whereof were fifty cubits thicke, 200. cubits high: this City was foureſquare, 15. miles from corner to corner, 60. miles in compaſſe, it had 100. Gates, with threſholds and poſts of Braſſe, which when it was taken by *Darius* by drawing the Riuer *Euphrates* dry, thoſe that dwelt in the fartheſt parts heard not of it in three dayes. It was deſtroyed according to the Propheſie of *Ieremy*, and is now a deſert for wild beaſts.

Hereafter follow certaine Grammaticall queſtions.

Q. Which is the beſt verſe in all Virgil?

A. Æneid. 6. *Diſcite iuſtitiam moniti, & non temnite diuos.*

Q. Which is the worſt in all Virgil?

A. Æneid. 1. *Flectere ſi nequeo ſuperos, Acheronta mouebo.*

Q. Which is the worſt in all Ouid de arte amandi?

A. *Semibouemque virum, ſemivirumque bovem?*

Q. Which is the beſt of all Tullies *Epiſtles?*

A. The beſt and longeſt of all that is extant, is, *Ad Q. fratrem propratorem minoris Aſia,* moſt excellent, and worthy the reading of it.

Q. Which of all the Fathers is the hardeſt, of all the Poets the moſt crabbed?

A. Tertullian and *Perſius*, which *Perſius* when *Tertullian* read, and found it ſo craggy

& hard, he threw it aſide, ſaying, if he would not be vnderſtood, he ſhould not be read.

Q. Expound me this verſe,

Furfur edit pannum panem quoq; ſuſtineamus.

A. The laſt word is diuided into three, and thus conſtrued; *Sus* the Sow, *edit* doth eate, *furfur* bran, *Tinea* the Moth, *edit* doth eate, *pannum* cloth, *Mus* the Mouſe, *edit* doth eate, *panem* bread.

Q. What is the difference betweene os oris *for the mouth, and* os oſſis *for a bone?*

A. Deuorat os oris quicquid lucratur os oſſis. Whatſoeuer is gotten by *os oſſis* the bone, is deuoured of *os oris* the mouth.

Aliter.

Os oris loquitur, ſed os oſſis roditur ore.

Os oris, or the mouth, doth ſpeake, but *os oſſis*, or the bone, is gnawne by the mouth.

Q. At the confuſion of Babel, into how many languages was the world diuided?

A. Epiphanius and others doe write, in 72 as many as there were workmen at the building.

Others thinke 72. as many as there were Nations in world, which *Moſes* recites to bee 72.

Q. What preheminence haue our beſt Linguiſts aboue others?

A. The *Hebrews*, that they drinke at the fountaines.

The *Grecians* at the riuers.

The *Latins* at the brookes.

Engliſh, and ſome others, at the Lakes.

Q. *How are theſe foure letters to be vnderſtood*, S, P, Q, R?

A. Senatus Populuſq́ Rom. yet one of the Sibyls inuerted it thus: *Serua populum quem redimiſti*: Now others haue turned them ieſtingly vpon the Pope, by way of queſtion and anſwer, as thus: *Sancte Pater, quid rides?* Reſp. *Rideo, quod Papa ſum.*

Engliſhed.

Holy Father, why doſt thou laugh?
I laugh, becauſe I am Pope.

Q. *VVho was that that was reputed an old man among children, and yet among old men liued to be a child?*

A. Hermogenes, who in his youth, was the beſt Rhetorician of his time; but in his age loſt his ſenſe, and forgot his letters, and ſo became a child in his dotage.

Q. *VVho was the moſt excellent Geometrician of his time?*

A. Archimedes, the Syracuſian, who held it poſſible to remoue the earth, had hee had another earth to fix his inſtrumēt vpon.

Hee held it alſo poſſible to number the ſand.

Q. *Why is* honos *for* honour *written with* h, *an aſperation; and* onus *for a burthen without?*

A. Becauſe to the one all men aſpire, the other, few men doe deſire.

Q. *Amongſt all trees, which onely is of the neuter gender?*

A. Balſamum, or the Balme tree, found onely in Iudæa.

Q. *VVhat debt is that which is alwaies paying, and neuer paide?*

A. Charity and Loue, which though we euer pay, yet muſt wee euer owe to pay.

Q. *VVhy is the forme of money round?*

A. Becauſe it is to run from euery man.

Q. *VVhy is* Nummus *Latin for money?*

A. Of *Numa Pompilius*, ſecond King of the Romans, the firſt that cauſed money to be made: and when copper pence, ſiluer pence, and gold pence were made, becauſe euery ſiluer peny was worth tenne copper pence, euery gold penny worth ten ſiluer, therefore they were called *Denarij*, of *Decem* for tenne.

Q. *By what meanes may euery man be counted an honeſt man?*

A. By endeauoring to bee what hee deſires to ſeeme.

Q. *By what meanes ſhould a man quickly become rich: (counſell I ſay, quickly to be hearkned vnto?)*

A. To be content with little.

Q. *What creature of all other is the worſt that the earth nouriſheth?*

A. If it bee demanded of wild beaſts, a Tyrant; if of tame, the Adulterer: In another place he anſwered, on mountains Beares and Lyons; in Cities, Publicans & flatterers.

Q. *What creature is that which bites with the tongue?*

A. All creatures bite with their teeth, as is commonly knowne, but the flatterer bites with his tongue, and the wound is mortall.

Q. *Wherein doth man chiefly differ from beaſts?*

A. In two things eſpecially, *Ratione & Oratione*, in reaſon and ſpeech.

Q. Diogenes *being asked why hee wore his beard ſo long?*

A. Anſwered, to the end that when I ſee it, and touch it, I may remember my ſelfe to be a man.

Q. *One asked* Diogenes *what hee ſhould giue to haue a blow at his head?*

A. Anſwered, a Helmet.

Q. *What good thing is that which is more pro-*

fitable vnto others then to him that hath it?

A. Beauty, that fraile and flying dowry, enioyed by looking vpon by others, being blind to the owner it ſelfe.

Q. Which were the moſt laſting cloathes that euer were worne?

A. The Iſraelites in the wilderneſſe, which in 40. yeares waxed not old.

Q. Which is a liuing word, and which is a dead word?

A. The ſpoken word is the liuing, the written word is the dead, of which one thus writes moſt wittily:

Sit verbum vox viua licet, vox mortua ſcriptum,
Scripta diu viuunt, non ita verba diu.

Engliſhed.

Although the ſpeaking word haue life,
The written word be dead:
The written word ſhall laſt and be,
When th'ſpoken word is fled.

Q. What beaſt is that that is vnlike to his damme or ſire, and of a mingled kind, brought forth by others, and produceth not his?

A. The Mule, begotten betweene the Horſe and the Aſſe; according to the Poet:

Diſſimilis patri, Matris diuerſa figura,
Ex aliis naſcor, nec quicquam naſcitur ex me.

Dog hunts keepeth,
The in the woods and all things
Wolfe nouriſhed is deſtroyeth.

Q. In what Lawes did conſiſt the order of drunkenneſſe among the Romanes?

A. 1 Not to trip in ſpeech.
2 Not to vomite.
3 To drinke moſt at one ſup.
4 Not to breath in the draught.
5 To leaue nothing vndrunke, if, to caſt it on the ground.

Q. Who were the moſt laſcinious belly-gods that ſtories make mention of?

A. Sardanapalus, whoſe belly was his god, and God his enemy; *Vitellius,* who had ſerued vnto him at one feaſt, 2000. fiſhes, and 7000. birds: *Heliogabalus,* who at one ſupper was ſerued with 600. Oſtriges; *Maximianus,* who did eate euery day forty pound of fleſh, and drinke fiue gallons of wine; *Sminderides,* who when hee rid a ſutor to *Cliſtenes* daughter, carried with him 1000. Cookes, as many Fowlers, and ſo many Fiſhers: *Sminderida* who bragged, being ſo giuen to meat, wine, and ſleepe, that he had not ſeene the Sun either riſing or ſetting in 20. yeares. The ſtory whereof is not here recited for imitation, but deteſtation, as a thing

odious

ous to God, hatefull to man, burdenſome to nature, the roote of all euill, and decay of euery vertue, for by too much feeding the ſubtile ſpirits are darkened, and turbulent fumes doe weaken the vnderſtanding, and therefore the Poet wittily obſerues:

Fat paunches haue leane pates, and dainty bits;
Make rich the ribs, but banckrupt quite the wits:

And therefore ſaith the golden rule,

Pone gulæ metas, vt ſit tibi longior ætas,
Eſſe cupis ſanus, ſit tibi parca manus.

If thou a long and healthfull age require,
Put bounds vnto thy gluttonous deſire:

For otherwiſe, thou ſhalt be a harbor for diſeaſe, a ſubiect for thy Phyſitian, and miſery: for *Miſerè viuit, qui medicè viuit*, and therefore for thy health and profit imbrace abſtinence and temperance, for temperance will tell thee a little in the morning is enough, enough at dinner is but a little; a little at night is too much.

Q. *What are the outward ſignes of the body to iudge of the inward diſpoſition of the minde?*

A. A head ſharpe and high crowned, imparts an ill affected minde, greatneſſe of ſtature, dulneſſe of wit; little eyes a large conſcience; a great head and gogle eyes, a ſtarke ſtaring foole; great eares, to be akin to *Midas* Aſſe; ſpacious breſted, long life; plaine browes without furrowes, to be liberall; a beautifull face, to note the beſt complection; the ſoft fleſh, to be moſt wiſe and apt to conceiue.

Albertus ſaith theſe are ſignes of a wit as dull as a pig of lead, to wit, thicke nayles, harſh haire, and a harſh hard ſkinne, the laſt whereof was verified in *Polidorus*, a foole, whom *Elianus* makes mention to haue had ſuch a hard thicke skin, that it could not be pierced through with Bodkins.

Q. What are the cauſes of the ebbings and flowings of the Sea?

A. The opinions of writers are ſo diuers that I know not certainly what to determin, yet to giue ſome ſatisfaction, theſe are held to be the two principall cauſes, the one ſupernaturall, the other naturall: the ſupernaturall, God and his Spirit mouing vpon the waters moueth the waters, which *Iob* expreſſeth by the ſimilitude of fire put vnder a pot, ſaying, it is God that maketh the Sea to boyle like a pot, which fire is taken to be partly in the ſaltneſſe of the waters, the firſt mouing thing in the ſame. Another reaſon dayes in the yeare, which fell out accordingly.

Q. What is the greateſt wonder in the Art of Nauigation?

A. The Needle of the Compaſſe, which touched with the head of the Load-ſtone, euer turneth to the north-Pole, with the foote thereof to the ſouth-Pole; touched with the one ſide turneth Eaſt-ward, with the otherſide, Weſt-ward, &c.

Of the Hermaphrodite.

Whileſt my mother bare mee in her wombe, ſhee went to the gods to know what ſhee had conceiued, whether Male or Female: *Phœbus* ſaid it was a Male, *Mars* a Female, *Iuno* neither. Being borne, I was an Hermaphrodite. After, ſeeking my deſtiny from thoſe gods, *Iuno* ſaid I ſhould bee ſlaine with a Sword; *Mars*, that I ſhould bee hanged; *Phœbus*, that I ſhould bee drowned: Which was my fortune?

Climbing vp a tree; from thence I fell vpon my Sword, my foot hung in a bough, my head in the water: ſo, being neither Male nor Female, but both, I was neither hanged, nor drowned, nor ſlaine, but all.

Q. Seeing the Flye is ſo ſmall a Creature, why hath nature giuen her ſixe feete to goe, be-

ſide wings to fly withall, when the Elephant, ſo great a creature, hath no wings, and yet but foure feet?

Another.

Seeing the Wolfe brings forth more young then the ſheepe, afterward VVolues eate thoſe ſheepe, men kill thoſe ſheepe; and yet how comes it that there be more ſheepe then wolues?

Q. *VVhat did our auncients hold to bee the greateſt wonders in the world?*

A. The Pyramides of Ægypt, built by the Iſraelites, vnder the oppreſſion of *Pharaoh*, which were 50 cubits high, 40 cubits thicke, in compaſſe, twelue German miles: The Tower of *Pharaoh*, the walles of Babylon, the Temple of *Diana* of *Epheſus*, the Tombe of *Mauſole*, and others.

Q. *There are three things memorable that Spaine boſts of, and what are thoſe?*

1. A Bridge, ouer which the water flowes that is vſed to runne vnder all other bridges.

2. A City compaſſed with fire, which is called *Madrill*, by reaſon of the Wall that is all of Flints, enuironing it round about.

3. Another Bridge, on which continually tenne thouſand Cattell are fedde,

vnder which the water runnes ſeauen miles vnder ground, and then breakes forth againe. Beſides, a great Mountaine of Salt, from which, whatſoeuer is taken, it preſently increaſeth to the quantity againe.

Q. *In what part of the world is it that trees breede liuing creatures?*

A. In the Iſles of Orchades in Scotland, wherein growes a tree neare the Sea ſide, that beares a fruit like vnto a fowle, which dropping downe into the water, becomes a liuing creature, like a Ducke; if it fall vpon the dry land, it putrifies, and turnes to nothing: But this is reported rather by Hiſtory, then by the people of that countrey.

Q. *May it bee, that without wood an Oxe boyle it ſelfe?*

A. By preconiecture to fore-runne this Diſcouery, might leade a man into ſome conceited admiration; therefore to ſtoppe that labour of the braine, the Scythians teach vs this ſecret of their neceſſity: for liuing in a Countrey where growes no Wood, they kill an Oxe, and then take out all the bones from the fleſh, and of the bones make a fire that roſts or boyles him, and ſo it is ſaid, the Oxe roſts or boyles himſelfe.

Q. *What was the anſwer of* Bias *vnto one that demanded of him what was done in hell?*

A. That he neuer was there, nor neuer talked with any that came from thence.

Q. Albertus, *Duke of Saxony, was wont to ſay, that he had three Monaſteries, three wonders in his Citie, and what were they?*

A. 1, Predicant Friers, which had much corne, and no fields.

2, Franciſcans which had much money, and no rents.

3, Of the order of S. *Thomas*, which had ſtore of children, and no wiues.

Q. What are the differences betweene the former and latter ages of the world, for length of dayes, ſtature of body, beauty, riches, and the like?

A. The difference in ſome degrees is very great, in others more ſmall: for firſt, concerning length of dayes, or long life, betweene the former ages, and the latter, there is no compariſon: for, before the flood, men liued 900 and odde yeares, as *Methuſaleth*, *Adam*, and others: Now, with vs, the odde yeares are almoſt counted long life: and then, as the age was long, ſo the ſize was great, large of ſtature, mighty of ſtrength, which in our times are ſhrunke vp to a handfull: For beauty, the Scriptures make mention of *Vaſhty*, *Eſther*, and others; and our Chronicles of *Roſamond*, *Matilda*, *Shores* wife, and others, all liked and approued of by Kings; yet notwithſtanding the blazed features of theſe, many are of opinion, that ſome Beauties of our times, of leſſe note, are not inferior to ſome of theſe, if not exceeding: And as for Riches, ABRAHAM, LOT, and IOB are ſtyled for their mightineſs in that bleſſing: to let paſſe the two former, whoſe Heardſmen diuided the Countries, and come to IOB; concerning whom, is more particularly expreſſed, whoſe ſubſtance in Cattell, as the Scripture teſtifieth, was 7000 *ſheepe*, 3000 *Camells*, 500 yoake of *Oxen*, and 500 *ſhee Aſſes*, and *at laſt, all this was doubled.*

Amongſt ſome others, to produce in parallel neare our times, this one: It is found in a Record in the Tower, that Sir *Hugh Spencer* the elder, who liued in the time of King *Edward* the Second, had in ſubſtance, and for the prouiſion of his houſe, 28000 Sheepe, 1000 Oxen and Steres, 1200 Kine, and Calues; 140 Mares and Colts; 160 drawing Horſes; 2000 Hogges; 300 Bullockes; 40 Tunnes of wine; 600 Bacons; 600 Muttens in larder; 10 Tuns of Syder: Plate, Iewels, and Money 10000 pounds. This done, the Cenſure is ſuſpended, and left to the iudicious Readers conſideration to giue verdict.

Hereafter followeth the *Hiſtory of* S. GEORGE, S. CHRISTOPHER, *and the ſeuen Sleepers, as* they are related in ancient Story, contentiue to read, and neceſſary to bee *knowne, in regard of the often object, and occaſion of Diſcourſe which thence ariſeth.*

SAint GEORGE was a Knight, and born in Capadocia; on a time as he iournied hee came into a Prouince of Lybia, to a City which is called Sylece, and by this City was a riuer or pond, wherin was a Dragon that inuenomed and preyed vpon the whole Countrey, which many times the inhabitants had aſſayed to deſtroy, but could neuer preuaile, for hee poyſoned all with the venome of his breath, and therefore to keepe him from the Citie, the people gaue him euery day two Sheepe for to feede on there: and when the Sheepe failed, there was alotted to him a man and a ſheepe: and after this waſte, a new ordinance was decreed, which was, that the Children and young people ſhould bee caſt vnto him by lot; and after the deſtruction of many, it fell on the Kings onely Daughter, whom he would haue ranſomed with infinite ſums of money, but the people would not, becauſe their children had beene formerly caſt out, according as their Lot fell, and they were impartiall: When the King ſaw that hee could not preuaile, and the Dragon expected her allowance, hee weeping ſaid to his Daughter thus, taking his leaue of her: Now ſhall I neuer ſee thine eſpouſalls, and many other my hopes I had of thee: Then did hee array his Daughter as to her wedding, and hauing imbraced and kiſſed her, ſhee was after ledde forth to the place, and there faſtened for a prey to the Dragon, where waiting in this exigent for deſtruction and death, *S. George* paſſed by, and eſpying this forlorne wight, demaunded the cauſe, when in the relating the Dragon makes out, and intercepts the ſtory; which ſeeing, Saint *George* moſt manfully oppoſeth, and by his valour, at the firſt encounter ſore woundeth, and after hauing him conquered and captiued, put the Virgins girdle about his necke, and with that ledde him to the City, where the people ſlue him. Likewiſe it is found in the hiſtory of Antiock, that when the Chriſtians conquered Ieruſalem, that a faire young man appeared to a Prieſt of the hoaſt, and bad him carry with him ſome relique of Saint *George*, for hee was conductor of the battaile, and after in the hotteſt aſſault, when the Sarazens ſuppreſt them from ſurpriſing the walles, they ſaw apparantly a Viſion like Saint *George*, which had white armes, with a Red Croſſe, which ledde the way at the entring of the City, and ſo Ieruſalem was taken by his aide and helpe.

Saint *George* was beheaded by *Dacian* the Emperour, and lyeth buried betweene Ieruſalem, and port Iaphe, by a Towne called Ramis, dedicated vnto him. S. *George* is Patron of the Realm of *England*, and the cry of men of warre, in honor of whom is founded the noble order of the Garter, and alſo a noble Colledge in the Caſtle of Windſor, by the Kings of England; in which Colledge is the heart of S. *George*, which *Sigiſmond* the Emperour of Almaine brought and gaue it for a great and precious Relique to King *Henry* the fift, and alſo according to the ancient ſtory, there is a piece of his head.

Saint Chriſtopher.

SAint *Chriſtopher* was of the linage of Cananees, great of ſtature, and terrible of countenance, being twelue cubits long: and on a time it came into his mind, that hee would ſeeke out and ſerue the greateſt Prince in the world, and none but he would hee ſerue: and ſo from the ſeruice of a King which in his preſence croſſed himſelfe at the naming of the Deuill, S. *Chriſtopher* came to vnderſtand that the Deuill was greater then he, becauſe hee feared him, and therefore him would hee ſeeke out and ſerue; which ſoone he did, being a maſter eaſie to finde, and willing to entertaine, when afterwards in this ſeruice, this great maſter at the ſight of a little croſſe ſtarts aſide and durſt not come neare it, which perceiued of this ambitious retainer, hee came againe to know there was a greater then hee: after whoſe ſeruice he long ſought in vaine, vntill by the inſtruction of an Hermite, by the performance of ſome worke meritorious by him inioyned, which was to be reſident by a Riuer ſide wherein many had periſhed, to tranſport ſuch paſſengers as thither ſhould come, he met with this maſter; for according to this direction, thither went *Chriſtopher* and made his abode, taking a great pole in his hand, by which hee ſuſtained himſelfe in the water, bearing ouer all manner of people without ceaſing. Now it followed on a time as he ſlept in his lodge, hee heard the voyce of a child which called him and ſaid, *Chriſtopher* come out, and beare me ouer the water, then he aroſe and went out, but found no body: now when he was come againe into his Lodge, hee heard the ſame voyce crying vnto him as before, at the which he runnes out but finds no body: againe the third time being called, he comes forth, and there found a child by the Riuer ſide, which prayed him to beare him ouer the water; then *Chriſtopher* lift the childe on his ſhoulders, and tooke his ſtaffe and entred the water, and the water aroſe, and ſwelled vp more and more, and the child grew heauier and heauier, and euer as hee went further, the water ſwelled vp higher, inſomuch that *Chriſtopher* was in danger of drowning: But when hee came ouer, quoth he, Thou child, thou haſt put mee in great perill, and weigheſt almoſt as heauy as if I had carried all the world vpon my backe: quoth the child, Thou haſt borne all the world vpon thy backe, and him that created it; I am hee in this worke whom thou ſeekeſt to ſerue, and for thy better aſſurance thereof, ſet thy ſtaffe in the ground, and by to morrow it ſhall bud and bring forth fruit: and he did ſo, and found it accordingly, his ſtaffe bearing flowers and Dates; and being thus conuerted and beleeuing himſelfe, hee conuerted thouſands, and amongſt many other paſſages of his life, was at laſt beheaded, and his blood there ſpilt cured thoſe that were blind.

The ſtory of the ſeuen Sleepers.

THe ſeuen Sleepers, were borne in the City of Epheſin, and there liued in the time of *Dacian* the Emperours perſecution; the names whereof were *Maximion, Mal-*

chus, *Marcianus*, *Denis*, *Iohn*, *Serapion*, and *Conſtantius*; Theſe Chriſtian men, to auoid torture, or the worſhipping of Idols, fled to a Caue in the mount of Celion, and there after long wailing, prayer and faſting, being a little refreſhed with ſome food that they had ſecretly ſent for to the City, they there in their heauineſſe fell aſleepe. Shortly after, *Dacian* ſuſpecting, incloſed the mouth of the Caue wherein they were, with ſtones, to the end they ſhould there dye for hunger: this being done, the Miniſters, *Theodorus* and *Ruffinus*, two Chriſtian men, wrote their martyrdome, and encloſed it ſecretly among the ſtones. Now when *Dacian* was dead, and all that generation paſſed ouer, *Theodoſian* the Emperour ſucceeded, and euen at that time was it when the hereſie was of them that denyed the reſurrection of the dead; then came it into the mind of a Burgeſſe of Epheſin, in that place to make a building or Lodge for his Shepheards and Heardſmen; in the effecting whereof, it happened the maſons that made the ſame, opened this Caue, and then theſe Saints that were within, and all this time had ſlept, awaked and ſalured each other, ſuppoſing verily they had ſlept but one night, and beganne to remember their heauineſſe the day before. Then ſent they *Malchus* to buy bread in the City, and then *Malchus* tooke fiue ſhillings and went out of the Caue; and when hee ſaw the Maſons and ſtones before the Caue, hee began to wonder at the ſudden alteration: but when he came into the City, hee found it all altered, and the croſſe ſet vpon euery gate: then came he to thoſe that ſold bread, and they talked and ſpoke of God, whereat he wondred and ſayd to himſelfe, what a change is here ſince yeſterday? then no man durſt ſpeake of God, and now euery man profeſſeth him openly. But when he came to pay money for his bread, offering his ancient Coyne, the ſellers maruelled, and ſaid one to another, certainly this young man hath found ſome old treaſure; for the ſuſpition whereof he was had afore the Biſhop and the Councell, in the examination before whom he confeſſed, that hee himſelfe with 6. more of his fellowes had for feare of *Dacians* cruelty, betooke themſelues to a caue but yeſterday as he ſuppoſed, and with them tooke that mony; then the Biſhop gathering by circumſtance the time (admiring hereat) ſent to the Emperour, who with many others came and went with this young man, to the caue, where they found the other ſixe cheerfull and beautious to behold, their bodies and garments vntoucht with age or time: then went the Emperour in vnto them, and with them glorified God, embracing them, and weeping vpon each of them, ſaid, I ſee you now like ſo many *Lazaruſſes* riſing out of your graues. After this they continued ſome little time, and ſhortly after dyed, and the Emperour rightly adorned the place, and buried them in gold; and ſo with this and the precedent matter according to the ancient ſtory, it was found that they had ſlept 208 yeares. And ſo much briefly for diſcourſe, and to awake this ſleepy ſtory, and giue ſome gloſſe to this common Almaine text.

Hereafter follow certaine Epigrams ſome old reuiued, and ſome new publiſhed.

1. *Of a Lawyers abſence.*

A Vertuous Dame that ſaw a Lawyer rome,

Iuſtly reprou'd his ſtay ſo long from home:
Saying to him, that in his abſence thence,
His wife might lacke her due beneuolence:
But he to quit himſelfe of ſuch diſgrace,
Anſwer'd it thus, by putting of a caſe:
One owes a hundred pounds, now tell me whether
Is beſt, to haue ſuch payment altogether,
Or take it by a ſhilling and a ſhilling,
Whereby the bagge may bee the longeſt filling?
Sir, quoth the Dame, I thinke it were no loſſe,
If one receiu'd ſuch payment all in groſſe:
Yet in your abſence this may cauſe your ſorrow,
To feare for want your wife ſhould twelue-pence borrow.

Epig. 2. *In Getam.*

Geta from wool and weauing firſt began,
Swelling and ſwelling to a Gentleman:
When he was gentleman, and brauely dight,
He left not ſwelling till he was a Knight:
And from a Knight thus higher to ſurmount,
He ſwell'd on bigger till he was a Count:
And ſtill proceeding careleſſe of his firſt,
He ſwell'd to be a Lord, and then he burſt.

Epig. 3.

Prouerbs vpon Complexions.

To a *Red* man reade thy Read.
With a *Browne* man breake thy bread.
At a pale man draw thy knife.
From a *Blacke* man keepe thy wife.

Expoſition.

The red *wiſe, the* browne *truſty,*
The pale *peeuiſh, the* blacke *luſty.*

Epig. 4. *In ſuperbum.*

I tooke the wall, one thruſt me rudely by,
And told me the Kings way did open lye.
I thankt him that he did me ſo much grace,
To take the worſe, leaue mee the better place;
For if by'thowners we eſteeme of things,
The wall's the Subiects, but the way's the Kings.

Epig. 5.

NIX { *Snow.*
IX { 9.
CorNIX { *A Crow.*

NIX *I that the winters daughter am,*
Whilſt thus my letters ſtand,
Am whiter then the plume of Swan,
Or any Ladies hand.

IX *Take but away my letter firſt,*
And then I doe encline,
That ſtood before for milke white ſnow
To be the figure nine.
And if that further you deſire
By change to doe ſome trickes,
As blacke as any bird I am,
Cornix *By adding* cor *to* nix.

Epig. 6. *De ſanit. & medico.*

Health is a Iewell true, which when we buy,
Phyſitians value it accordingly.

Epig. 7. *In Amoroſum.*

A vvife you wiſht me (Sir) rich, faire, and
young,
With French, Italian, & the Spaniſh tongue:
I muſt confeſſe your kindneſſe very much;
But yet in truth Sir, I deſerue none ſuch.
For vvhen I wed, as yet I meane to tarry,
A woman of one language Ile but marry,
And vvith that little portion of her ſtore,
Expect ſuch plenty, I would wiſh no more.

Epig. 8. *Vpon an Vſurer and an improp. Parſon.*

A Clergy man that oft had preacht,
From his ſtopt-ſteeple throat,

And to his congregation teacht,
Full oft this certaine note;
There could no Vſurer be ſau'd,
Vnleſſe he did reſtore
What he ſo wrongfully had ſhau'd
From th'backes of needy poore.
Vpon a time it ſo fell out,
This Vſurer did meet
The Parſon as he went to Church,
And thus he did him greet;
Good Sir (quoth he) I wonder much
You take ſuch fruitleſſe paine,
To preach againſt a ſinne that's ſuch
As you your ſelfe maintaine:
But ten i'th hundred doe I take,
On good occaſion when;
But you a hundred doe reſerue,
Allowing out but ten.
The Parſon hearing him ſay ſo,
Began to be afeard,
And neuer preacht againſt that ſinne,
To this day that I heard.

Epig. 9 *In Aulam Weſt.*

Weſtminſter is a Mill that grinds all cauſes,
But grinde his Cauſe for me there hee that liſt,
For by demurs and errors, ſtaies and clauſes,
The tole is oft made greater then the griſt.

Epig. 10. *In Iacobum.*

Hee that doth aske, Saint *Iames* doth ſay ſhall ſpeed:
O that King *Iames* would anſwere ſo my need!

Epig. 11. *Conſilium.*

From the Confeſſor, Lawyer, and Phyſitian,
Hide not thy caſe on no condition.

Epig. 12. *Hayw. Rent.*

By Leaſe without writing one once let a Farme,
The Leaſſer moſt leudly the rent did retaine,
Whereby the Leſſee wanting writing, had harme:
Wherefore hee vowed whilſt life did remaine,
VVithout writing, neuer to let thing againe:
Husband (quoth the Wife) that thing againe reuert,
Elſe without writing you cannot let a fart.

Epig. 13.

One time as was my ordinary wont,
I went abroad into the fields to hunt,
Started a Hare, purſu'd her with full cry,
And had neere wearied her, when by and by,
Miſo, becauſe I hunted in his grounds,
Let looſe his running dogs, and baukt my hounds.
From thence, that ſport I vtterly forſwore,
Being ſo vnkindly croſt by ſuch a bore.
So ſhunning the open fields and Forreſts wide,
My common haunt was by the water ſide;
For what, thought I, though Lands incloſed bee,
Yet Seas and Riuers queſtionleſſe are free:
There will I ſport mee with the ſcalie frie,
Feareleſſe, though all the world were ſtanding by.
I had not ſcarce caſt in my bayt to take,
But ſtraight one comes, it ſeemes hee haſt did make,
That bids mee packe when firſt I did appeare;

Away went I, it was no fiſhing there.
Scarce knowing now what ſport to entertaine,
Being baniſht both the earth and watry plaine,
I tooke a peece next time, and forthwith went,
To ſport me in the ayery regiment;
Where hauing ſcarce diſcharg'd to kill a Daw,
Another comes and brings mee ſtatute law
Vpon my peece, where I it loſt: then ſwore
I ne're would hunt, nor angle, nor ſhoote more.
Then tooke I Dice in hand, my heauie fate;
Thus croſt in all, and loſt my whole eſtate.

HEREAFTER FOLLOWETH certaine *Epitaphs* on ſundry perſons.

1. *On the Vſurer.*

HEre lyes at leaſt ten in the hundred,
Shackled vp faſt both hands and feet,
That at ſuch as lent money gratis *wondred,*
The gaine of vſury was ſo ſweet:

Bu

But thus being now of life bereauen,
Tis a hunderd to ten he is ſcarce gone to heauen.

Epitaph. 2. *Vpon a Spendthrift.*

Here lies Iacke *careleſſe,*
Without Tombe, without thought, without ſheet
That liu'd in the Alehouſe, the Bowling-alley,
And dyed in the ſtreet.

Epitaph. 3. *Vpon a riotous Courtier.*

Here lyes he now, where no man ſees,
That liu'd by crooked hams and knees,
Yet in his heart did boyle that luſt,
That nought could quench, but earth and duſt:
Where if he had ſooner beene laid,
Leſſe ſummes his reckoning would haue paid.

In Papam Pium quintum.

Papa Pius quintus moritur, res mira quòd inter
Pontifices tantùm quinque fuere Pij.
Pius the fift is dead, and vnderſtood
Of ſome ſo cal'd, becauſe but fiue were good.
In all the line of Popes. ——
Fallar ego, nam nemo pius re, nomine tantùm,
Pontifices conſtat quinque fuiſſe pios.

Yet erre I doe in this to their more ſhame,
For none were good indeed though fiue in
name.

Certaine Verſes, fixed vpon a Child, laid in S. Tho. *Hoſpitall.*

Conceiue a fault, by me conceiu'd,
By my ſeduced Mother,
Who vowes, vntill ſhe bee a wife,
I ne're ſhall know a brother:
And for this Hoſpitall is rich,
And hath a plenteous Purſe;
And ſhee is poore and cannot pay,
S'hath put me here to nurſe.
No further She imparts her ſelfe,
Then that ſhee is a ſinner,
Though not the laſt that ſo ſhall erre,
No more then firſt beginner.
How ere, ſhee here hath packt me vp,
The witneſſe of her ſhame,
And left mee vnto you to feed,
To cloath, and giue a name.

Vpon the vnequall diuiſion of the Earth, how ſome haue all, and ſome haue none.

Though th'earth's the Lords, and all that
is therein,
And nothing really mans owne but ſinne;

As is the Sea the tributer of Fountaines,
The Sheep and Cattle on a thouſand mountaines.
Though he that all theſe made, doth al theſe feed,
And of no creatures ayd doth ſtand in need,
Yet doth he from his high exalted throne,
Suruay the waies men title theſe their owne;
He ſees his earth, the baſe of this faire frame,
Intayl'd to greatneſſe, to their bloud and name,
Mete to the rich, in Akers of ſuch ſtore,
That what makes one too proud, makes ten too poore.
Some of his walking earth he ſees haue gold
That ruſts for vſe, too ſeldome being told.
And ſome againe ſo ſcanted in their need,
Their ſinewes crack before their bellies feed.
Some choiceſt dainties Sea and Land afford,
To ſurfet on, ſeru'd daily to their bord:
And ſome againe are ſo penurious fed,
They thinke they fare rich if they purchaſe bread.
Anothers glory lies vpon his backe,
And hauing plenty there appeares no lacke,
Veluets and ſilkes, and robes of endleſſe waſte,
Altering with humour to giue fancie taſte,

When as ſome other, whoſe ſucceſſe more bad,
Tugs 60 yeares like leatherne *Adam* clad,
For skinnes or figge leaues for to hide his skinne,
Whoſe heart being plaine, he cannot this way ſinne,
Whoſe total ſubſtance, all his hopes to boot,
Was neuer worth the truſt of ſuch a ſute.
What ſhould I ſay of this vnequall lot?
Would God thus haue it? Surely I thinke not:
Though ſome diſtinctions he would haue to be,
Yet not in ſuch a terrible degree,
He would not haue thee ſee thy brother lacke,
Then ſlake thy coſt, and cloath ſome naked backe:
Hee would not haue thee ſee thy brother pine,
But him ſuſtain'd from that exceſſe of thine.
If for thy ſelfe thy whole endeuors tend,
If what thou haſt thou wouldſt be thine heire and ſpend,
Then know like that rich glutton, thou maiſt craue
A drop, and be denide; becauſe he gaue

Nor to the needy, crums that doth belong,
Droppes were denide him for to cole his
tongue.

Vpon the late Starre.

This yeare there hath appear'd a ſtreaming
Starre,
Within our natiue Hemiſphere or clime,
But whether it brings vs newes of peace or
warre,
Of plague or famine, who i'ſt can diuine?
Though ſom interpret it to change of State,
Hoſtile inuaſion, or ſome great mans end:
Rumors of wars here landed to vs late,
Or like particulars that they entend:
But ſince the Character hath ſuch a letter;
That none can vnderſtand but he that writ,
Let's fear the worſt, our ſins, & make vs better
And not to other ends enterpret it;
For in the ſame ther's matter vnder-hil'd,
Which ſhall not to our knowledge be made
plaine,
Till the portent and purpoſe be fulfild;
For neuer came ſuch meſſengers in vaine.
How ere, with meekeneſſe, let vs kiſſe the
rod:
Hoping the beſt, yet leauing all to God.

Epit. 4. *S.* Tho. Becket.

Pro Chriſti ſponſa, Chriſti ſub tempore Chriſti

In templo, Chriſti verus amator obis.

Engliſhed,

For Chriſt his Spouſe; his Cauſe, and at Chriſts-tide,
Within Chriſts Temple, Chriſts true louer dide.

Epit. 5. *Written by a Religious Gent: before his death.*

Earth take my earth, Satan my ſinne I leaue,
The World my ſubſtance, Heauen my ſoule receiue.

Epit. 6. *Vpon* Ionas *in the Whales belly.*

Buried I am, and yet I am not dead,
Though neither earth incloſe, nor ſtone me keepes,
I ſpeake, I thinke, with liuing ayres am fed,
In liuing Tombe; in vnfadom'd deepes:
What wight beſides my ſelfe for ſhame or grace,
Ere liu'd in death, in ſuch a Tombe or place?

Epitaph 6. *In Verolamium, a forgotten Citie, ſometimes neere Saint Albones.*

Stay thy foot that paſſeſt by,
Here is wonder to deſcry,

Churches that interr'd the dead,
Here themſelues are ſepulchred;
Houſes where men ſlept and wak't,
Here in aſhes vnderrak't:
In a word to allude,
Here is Corne where once Troy ſtood;
Or more folly home to haue,
Here's a Citie in a graue.
Reader, wonder thinke it then,
Cities thus ſhould die like men,
And yet wonder thinke it none,
Many Cities thus are gone.

Epit. 7. *Vpon a Chamber-maid.*

Vnderneath this Stone is laid,
A Ladies ſometimes Chamber-maid,
Who was young, and plump, and pretty,
And yet a maid, alas 'twas pitty.

Epit. 8. *Vpon a loue-ſicke youth.*

Here lieth he, he lieth here
That bounſt and pitty cride,
The Doore not op't, fell ſicke alas,
Alas, fell ſicke and dide.

Epit. 9. *On a rich couetous Lawyer.*

Within this euerlaſting Tombe,
Whoſe houſe containes her dead till doome,
Is one poſſeſt here to abide,

That yet had liu'd, and had not dide,
If Death like him would haue agreed,
At any rate to haue beene feed:
Or if he could at point of death,
That ſold his wind, haue bought but breath:
This croſſe to him could ne're ſo fall,
To haue wed the Church that woo'd the Hall.

Epit. 10. *Vpon a Citizen.*

From wares and cares and fained breath,
Here I at laſt am freed by Death:
If that my dealings were not iuſt,
The more I feare, the leſſe I truſt.
What though a 100. Blue-coats ſing,
My friends did mourne, the Bels did ring,
The earth receiu'd me with applauſe?
All doth not better mend my cauſe.
Fed I the hungry, cloath'd the poore,
Made I theſe friends to goe before?
No, I left wealth behind vnſpent,
Coynes vnreceiu'd that I had lent,
And ſuits vnended wag'd by coſt;
And all I left behinde is loſt.
Good deeds I did, and gifts I gaue,
Thoſe went before me, thoſe I haue.

Epit. 11.

A memento for mortalitie.

Taken from the view of Sepulchers of ſo many Kings and Nobles, as lie interred in the Abbey of Weſtminſter.

Mortalitie, behold and feare,
What a change of fleſh is here?
Thinke how many Royall bones,
Sleepe within this heape of ſtones;
Hence remou'd from beds of eaſe,
Daintie fare, and what might pleaſe,
Fretted roofes and coſtly ſhowes,
To a roofe that flats the noſe.
Which proclaimes all fleſh is graſſe,
How the Worlds faire Glories paſſe;
That there is no truſt in Health,
In youth, in age, in greatneſſe, Wealth:
For if ſuch could haue reprieu'd,
Thoſe had beene immortall liu'd.
Know from this the World a ſnare,
How that greatneſſe is but care,
How all pleaſures are but paine,
And how ſhort they doe remaine:
For here they lye had Realmes and Lands,
That now want ſtrength to ſtir their hands.
Where from their pulpits ſeel'd with duſt,
They preach, In Greatneſſe is no truſt.

Here's an Aker ſowne indeed,
With the richeſt royalſt ſeed,
That the earth did ere ſucke in,
Since the firſt man dide for ſin.
Here the bones of birth haue cride,
Though Gods they were as men they dide.
Here are ſands (ignoble things)
Dropt from the ruin'd ſides of Kings,
With whom the poore mans earth being ſhowne,
The difference is not eaſily knowne:
Here's a world of pompe and ſtate,
Forgotten, dead, diſconſolate.
Thinke then, this ſithe, that mowes downe (Kings,
Exempts no meaner mortall things:
Then bid the wanton Lady tread,
Amid theſe mazes of the dead.
And theſe truly vnderſtood,
More ſhall coole and quench the bloud,
Then her many ſports a day,
And her nightly wanton play.
Bid her paint till day of doome,
To this fauour ſhe muſt come.
Bid the Merchant gather wealth,
The Vſurer exact by ſtealth:
The proud man beat it from his thought,
Yet to this ſhape all muſt be brought.

A ſhort addition or memento hereunto *annexed vpon the death of* Queen ANNE.

See here this plot for all her ſtore,
With greedy throat ſtill gapes for more:
Which with our griefe and her ſucceſſe,
Concludes not now in emptineſſe;
For newly now ſhe hath tomb'd in earth,
One great in good, as high in birth;
Vnto a hopefull Prince the Mother,
Wife to one King, and Siſter to another,
A King her Father, euery way borne high:
Match't great, liu'd great, in ſphere of Maieſtie:
Yet notwithſtanding this bloud high deſcent,
As rich in Vertue, and more eminent,
Reſpectiue, liberall, with a plenteous hand,
Where deſert crau'd, or ſhe might vnderſtand
A needfull good, or ſeaſonable ſupply,
To ſuch her ſtreame of goodneſſe ne're was drie.
Nor could the Labourer, (heauen being her deſire)
Who gaue their verdict, ſigh to want their hire,
For where that wiſdome thought it fit to pay,
It was her Vertue not to keep't away:
Yet ſhe with theſe, and thouſands more beſide,
From vs was gone the moment that ſhe dide:
Gone like that fatall day of vs deplor'd,
As ſoone to be cald backe, as ſhe reſtor'd:

For though ſhe be from vs ſo lately fled,
She's as farre from life, as Adam *ſo long dead:*
Being gathered to that ſepulchre of Kings,
That beſt can ſhew they are but mortall things:
Where ſleepe the Scepter-bearers and their ſway,
That now remember not they had their day:
Where all your famous Henries *doe remaine,*
Edwards *and* Richards, *that did rule and reigne,*
Whoſe glittering ſwords by Conqueſt kept from ruſt,
Their glory ended, here conuert to duſt.
The mixture of whoſe bones, that now not ake,
Me thinkes ſhould mutine, & the building ſhake.
To ſympathize the royalty they had,
How ſimply there regarded, meanly clad:
Where they ſhall ſleepe vntill that trumpe bee blowne,
That rends vp ſepulchres, and teareth ſtone,
Seuers the ioynted buildings rais'd on hie,
Confuſing all i'th twinckling of an eye.

Hereafter follow certaine Riddles or witty Propoſitions.

Riddle 1.

S*Phinx*, a certain monſter of Thebes propoſed a Riddle to all that paſſed by the way, which whoſoeuer could not reſolue, he

carried

caried to the top of a high rocke, and from thence threw headlong downe; which Riddle was as followeth:

Quod pedibus binis, animal meat abſque ruinis,
Mox graditur Ternis, poſt claudicat atque quaternis.

Engliſhed more at large:

What creature is that in the World, that firſt goes on four feet, afterwards vpon two feet, afterwards vpon three feet; and laſt of all vpon foure feet againe?

This after the fall of many, was reſolued by *Oedipus* to be a man, which firſt in his child-hood, creepes vpon his hands and knees, as vpon 4. feet; afterwards in his better ſtrength, walks vpon 2. feet; afterwards in declining yeares, walkes with a ſtaffe, as with 3. feet; and laſtly in his ſecond childhood or decrepit age, creepeth vpon all 4. againe.

Riddle 2.

By what ſtrange mariage was it, that this more ſtrange kindred was produced, that two mothers ſhould produce two ſonnes, that ſhould be the ſonnes of their ſonnes, brothers to their husbands, and vnckles to each other, and yet both lawfully borne in wedlocke, and they their true mothers ?

Reſolution.

Theſe two women had two ſons that maried croſly one the others mother, and had each of them a ſon thereby, which were thus allyed as before mentioned.

Riddle 3.

What part of man may that part be,
That is an implement of three,
And yet a thing of ſo much ſtead,
No woman would without it wedde,
And by which thing, or had or loſt,
Each mariage is made vp, or croſt.

Reſolution.

The heart of a man, a triangle figure, the beginning of loue, and of euery match likely to proſper.

Rid.4. *Homers fatall Riddle.*

Certaine Fiſhermen vpon the Sea, hauing been freeing themſelues from vermine, meeting *Homer* by the ſhore ſide, propoſed this Riddle vnto him : What is that which hauing taken we haue loſt, and hauing not taken we haue kept, ſtill meaning indeed their vermine : which he dreaming of their fiſhing, dyed for griefe, becauſe he could not reſolue it.

Riddle 5.

Firſt, my mother brought me forth, when ſhortly after I the Daughter bring forth my mother againe.

Reſolution.

Of water is firſt made ice, which afterwards melts, and brings forth water againe, and ſo the daughter brings forth the mother, as the mother firſt the daughter.

Riddle 6.

What one man was that that ſlew at once the fourth part of the world?

Reſolution.

Caine that ſlew his brother when there were but foure perſons in the world.

Riddle 7.

Who were thoſe that fought before they were borne?

Reſolution.

Iacob and *Eſau* in their mothers wombe.

Riddle 8.

What Sepulcher is that, and where doth it
ſtand,
That toucheth neither heauen, nor earth,
nor Sea, nor land?

Reſolution.

The Tombe of *Mahomet*, being a cheſt of Iron, drawne vp by loadſtones, to the top of *Meeha*, a Church belonging to the Perſians, whither the Turkes goe a Pilgrimage, as Chriſtians to *Ieruſalem*, to the Sepulcher of Chriſt.

Riddle 9.

There was a man beſpake a thing,
Which when the owner home did bring,
He that made it did refuſe it,
And he that bought it would not vſe it,
And he that hath it doth not know,
Whether he hath it, I, or no.

Reſolution.

A Coffin brought by another for a dead man.

Riddle 10.

Two Siſters ſtanding ouer a Tombe, thus bewailed the dead therein interred : Alas, here lies our mothers husband, our husband, and the Father of our children, and our father, how could that be ?

Reſolution.

It is meant of *Lots* Daughters, ouer the Tombe of their Father.

Riddle 11.

That which thou lookeſt on with thy eies (O Traueller) is a Sepulcher, yet without her carcaſſe, is a carcaſſe, yet without her Sepulcher, and how can that be ?

Reſolution.

Reſolution.

The pillar of ſalt *Lots* wife was turned into. *Ioſephus* teſtifies that he ſaw that pillar of ſalt,& went purpoſely there to behold it.

Riddle 12.

Two Gentleman Stewards were ſent to the towne to buy wine, and the one making more haſte then the other, had bought all the wine,which was onely 8.gallons; returning homewards, met the other, who was going thither, told him hee had bought all that there was,neuertheleſſe hee would bee content to let him haue halfe, ſo hee could meaſure it iuſt in his meaſures, which were 2.3.gallons, and a 5. gallons, and how was that done?

Reſolution.

In this manner; firſt he filled his meaſure of three gallons, puts it into the meaſure of fiue gallons, fils the three againe, puts two into the fiue,then puts the fiue into the eight, then puts the one into the fiue, and then fils the meaſure of three, & puts it into the fiue, hauing one ſingle gallon before, which ſo made it foure, and ſo equally meaſured it forth.

Riddle 13.

In denſis ſiluis venor bis quinque catelis

Quod capio, perdo, quod non capio mihi ſeruo.

Engliſhed.

In thickeſt woods I hunt with beagles ten
After the chaſe, which when I doe diſcry,
I diſpoſſeſſe me of not vſefull then,
And what I take not, onely that keepe I.

Reſolution.

One ſcratching his head with both his hands.

Riddle 14.

Learning hath fed me, yet I know no letter,
I haue liu'd among books, yet am neuer the better:
I haue eaten vp the Muſes, yet I know not a Verſe,
What ſtudent this is, I pray you rehearſe.

Reſolution.

A worme bred in a booke.

Riddle 15.

What is that which produceth teares without ſorrow, takes his iourney to heauen, but dies by the way; is begot by another, yet that other is not begot without it?

Or thus:

What is that which if it be ſeene cannot be taken, if it bee taken cannot be held, and when it is thought to be ſomething, by and by it turnes into nothing.

Re-

Reſolution.

Smoake.

Riddle 16.

When I liued I fed the liuing, now I am dead, I beare the liuing, and with ſwift ſpeed walke ouer the liuing.

Reſolution.

A ſhip made of an Oake, growing, fedde Hogs with Acorns, now beares men, ſwims ouer Fiſhes.

Riddle 17.

Chriſtopher bare Chriſt, Chriſt bare the World, where then ſtood *Chriſtophers* feete?

This muſt be anſwered by another *Oedipus* or *Palamon.*

Riddle 18.

First I was ſmall, and round like a Pearle,
Then long and ſlender as braue as an Earle;
Since like a Hermit I liu'd in a Cell,
And now like a rogue in the wide world I dwell.

Reſolution.

Firſt an Egge, then a Worme called a Silk-worme; then incloſed in a Huske, and laſt of all a Butter-flie,

Riddle 19.

There is a body without a heart,

That hath a tongue, and yet no head,
Buried it was, ere it was made;
And loud doth ſpeake, and yet is dead.

Reſolution.

A Bell, which when it is caſt, is founded in the ground.

Riddle 20.

Far in the Weſt, I wot not where,
Are trees men ſay, which Oyſters beare;
That Oyſters would be bred ſo hie,
Me thinkes it ſoundeth like a lie.
That female plants, I know that's true,
In London ſtreets beare Oyſters new,
And fiſh and fleſh, and now and then,
They beare I tell you handſome men.

Reſolution.

Euery man or woman is a tree turned vpwards, and vpon ſuch trees you know what fruits are borne in London.

Riddle 21.

All day like one that's in diſgrace,
He reſteth in ſome ſecret place,
And ſeldome peepeth forth his head,
Vntill day light be fully fled;
When in the Maids, or Goodwifes hand,
The Gallant firſt hath grace to ſtand:
Whence to a hole they him apply,
Wherein he will both liue and dye.

Reſolution.

A Candle.

Riddle 22.

One euening as cold as cold might be,
With froſt and haile, and pinching weather,
Companions about three times three,
Lay cloſe all in a pound together,
Yet one after other they tooke a heat,
And dyed that night all in a ſweat.

Reſolution.

A pound of Candles.

Riddle 23.

A man and no man, ſeeing and not ſeeing, in the light and not in the light, with a ſtone and no ſtone, ſtroke a bird & no bird, ſitting and not ſitting, vpon a tree and no tree.

Reſolution.

Androgius the Eunuch, in the twylight ſtroke a Bat with a Pumice ſtone, ſitting vpon a muſtard tree.

Hereafter follow certaine ſeaſonings or Ieſts to laugh out the end of a ſhort Diſcourſe.

Ieſt. 1.

VPON a time at a banquet certaine friends meeting to be merry, to further their purpoſe,one began to broach this propoſition : What part of the body was the moſt honeſteſt ? To which one replyed, the eyes ; another the heart ; a third the braine ; ſome one thing, ſome another. *Antonius* being bid to ſpeake, ſaid, the mouth, becauſe it is kiſt in ſalutation, hee held to be the honeſteſt : another held that to be the honeſteſt part wee ſit with, becauſe by that the honeſty and welfare of the whole body is preſerued ; and againe for a ſecond reaſon, becauſe that euer was accounted the moſt honeſt and worthie part or perſon which firſt ſits downe, and that is the hindermoſt part : to which probabilitie all ſeemed to conſent,and this laſt reſolution for that time carried it, vntlll a ſecond time meeting with *Antonius* vpon a like occaſion, *Antonius* remembring the applauſe vpō his Argument held hee had receiued, gratifies him at his firſt ſight with a cracke from the nethermoſt parts , who thereupon ſeemed to bee very angry. *Antonius* anſwered him, hee had no reaſon for it, ſince hee ſaluted him according to his owne argument, with the moſt worthie part, and that which hee had preferred before the mouth ; and ſo with laughter on all ſides, the controuerſie ended. And therefore though *Claudius Cæſar* made a law, that a ſcape ſhould be no loſſe of reputation, yet we thinke the contrary, and that

Non eſt vrbanus cui retro ſibilat anus.

Ieſt 2.

There was a Gentleman vpon a time, that from no great reaſon that hee had, tooke occaſion to commend the cleereneſſe of his Beere; as another vpon a time to Sir *Thomas Moore* the well-reliſh of his Hop: To the firſt, it was anſwered, that if it had been a little more cleere, one ſhould hardly haue known it from water: to the other, if it had hopped a little further, it had hopped into the Thames.

Ieſt 3.

A certaine King had a foole, that kept a note-booke of all the follies (at leaſt-wiſe thoſe which he thought follies) committed in or about the Court: Vpon a time an *Æthiopian* Horſe-rider that profeſſed great skill in Horſe fleſh, chanced to ariue there, whoſe qualities being made knowne to the King, the King imployed him with three thouſand pound to buy Horſes in Barbary; which this foole vnderſtanding, put downe into his note-booke: which when the King heard of, he ſeemed offended, and would know of his Lack-wit why hee had noted that? Becauſe (quoth he) I thinke he will come no more vnto you; But what (quoth the King) if he come againe? Then (quoth he) I will put you out, and put him in.

Ieſt 4.

Marcus Tullius Cicero, ſeeing his Brother *Quintus Ciceroes* picture very largely drawne to the middle, hee being a man of very little ſtature, told the Painter his halfe brother was bigger then his whole.

To which purpoſe *Lentulus* ſaid, when hee ſaw his little Nephew weare a great Sword, Who hath tyed my kinſman to his weapon?

Ieſt 5.

A certaine Philoſopher knocking at a great mans doore, the Porter eſpying him but in meane attire, the doore would not be opened, which he perceiuing, immediately goes backe, and changing himſelfe into rich robes, repaires to the doore againe and knocks, and was forthwith let in; who entring, euer as hee went along hee kiſſed his garments and made obeyſance vnto them; the reaſon being demanded by the Maſter thereof, he was thus anſwered, *Honorantem* *honoro*, I honour thoſe that honor me; for what vertue could not, clothes could.

Ieſt. 6.

A certaine Player being ſicke and lying vpon his death-bed, the Prieſt came vnto him, and exhorted him to make his will, which he ſaid he would moſt willingly doe. For (quoth he) I haue nothing but two Geldings to diſpoſe of, and I giue them to the Knights and Barons of the Land.

And when the Prieſt asked him why hee rather gaue them not to the poore? Hee anſwered, I doe as Fortune doth, and ſhe hath giuen all to the rich, and nothing to the poore, and therefore I will follow her in doing the like.

Ieſt. 7.

A certaine Ruſticall Clowne came to an Archdeacon, and told him he had married a woman which was poore, but heretofore had beene rich; asking his aduice if hee might not put her away and marry a richer; who anſwered he might not: Why Sir (qd. he) you haue got a diuorce from your poore Benefice, and taken a richer.

Ieſt. 8.

A poore old Woman being ſicke and

weake, bequeathed after her death vnto the Prieſt her Henne; becauſe ſhe had nothing more. Now the Prieſt came and tooke her away, ſhee yet liuing: quoth the woman, Now I perceiue that our Prieſt is worſe then the Deuill, for I haue oftentimes bid the Deuill take her, and the Foxe take her, and yet they ſpared her mee; but once the Prieſt, and ſhe is gone.

Ieſt. 9.

A great Lady meeting a ſimple gentleman demanded of him when his wife ſhould be brought to bed? quoth hee euen when it ſhall pleaſe your good Ladiſhip.

Ieſt. 10.

A certaine boyſterous Ruſticke, yet prompt and conceited, trauelling on the way with a long pike ſtaffe on his necke, was ſuddenly and furiouſly aſſaulted by a great Maſtiffe, which came vpon him with open mouth and violence, as if hee would at once deuoure him, who preſently to withſtand the danger, by reſcue of himſelfe, runs the pike and ſharpe end thereof into his throat, wherupon he preſently died: which the owner thereof ſeeing, comes earneſtly vnto him, and betweene threatning and chiding, asked him why hee ſtrooke him not rather with the blunt end of the ſtaffe? Why Sir, quoth hee, becauſe your Dogge ran not at me with his taile.

Ieſt 11.

A Witch condemned to be burned, and at the ſtake, eſpied her Sonne, to whom ſhee called very earneſtly for drinke, which hee denying to giue, ſhee the more earneſtly craued, telling him ſhee was exceeding dry; Oh, quoth he, no matter Mother, you will burne the better.

Ieſt 12.

A certaine vaine-glorious Souldier, bragged in all places that he came, of nine Kings that he had of his kindred, and going about to name them, could reckon but ſixe: a Player ſtanding by told him he knew the reſt: The three Kings of *Coleine*.

[Ieſt 13.

A certaine Aſtronomer had diuined of King *Henry* the ſeuenth of England, that he ſhould dye in ſuch a yeare; the King hearing of it, ſent for him, and queſtioned if hee were an Aſtronomer? who told him that he did profeſſe that Art: the King asked him if he could foretell where he ſhould be in the Eaſter holy-dayes, he anſwered, he could not; then, quoth the King, thou ſhalt ſee me diuine more certainly, for I tell thee thou ſhalt be in priſon; whither he ſent him during that time, and ſhortly after releaſed him, bidding him withall releaſe his error: for his deſtiny hung on no Star within the Element of his reach or capacitie.

Ieſt 14.

One asked a proſtitute Lady of Florence, how her Children ſo likely reſembled her Husband, ſhee ſo vſually commercing with others? anſwered, I ſuffer no other to board my Ship before her cariage be full.

Ieſt 15.

One asked a Painter, why, ſeeing hee could draw ſuch excellent proportions, he begot ſuch deformed children? Who anſwered, *In tenebris quidem fingo, ſed in die pingo*, I make the one in the light, and the other in the darke.

Ieſt 16.

A certaine conceited traueller being at a Banquet, there chanced a Flye to fall into his cup, which hee being to drinke, tooke out for himſelfe, and afterwards put it in againe for his fellow; Being demanded his reaſon, anſwered, that for his owne part he affected them not, but it might be ſome other did.

There is extant to this ieſt an Epigram of Sir *Thomas Mores*, which I haue here inſerted:

Muſcas è Cratere tulit conuiua priuſquam
Ipſe bibit: reddit rurſus vt ipſe bibit.
Addidit & cauſam, muſcas ego non amo, dixit.
Sed tamen è nobis neſcio nunquis amat.

Thus Engliſhed.

Out of his glaſſe one tooke a flye,
In earneſt or in ieſt
I cannot tell, but hauing drunke,
Return'd it to the reſt:
And for he would offenceleſſe ſeeme,
He ſhewed his reaſon too,
Although I loue them not my ſelfe,
It may be ſome here doe.

Ieſt. 17.

One asking a merry blinde man in what place he loſt his eyes, anſwered, from either ſide his Noſe. So likewiſe *Diogenes* being at dinner with a bald man, thus ſayd, Honeſt friend, I will not ſpeake thy contumely, but commend thy hayres that flew from ſo bad a head.

Ieſt. 18.

It is reported of one *Iames de Caſtellon* a Bononian, a man of eminent knowledge and learning, but exceeding little ſtature, ſent an Embaſſadour to Pope *Boniface* the eight, inſomuch that deliuering his Embaſſage, the Pope imagining that he kneeled on his knees, made vnto him long action with his hands that he ſhould riſe vp, vntill one of his Cardinals gaue him to vnderſtand, that hee was another *Zacheus.*

Ieſt. 19.

A certaine fellon condemned, and at the place of execution, began to diſpute with the Iudge, by what conſcience hee could hang him a poore thiefe and no malefactor; who asked him by what conſcience hee could take from another that was not his? and thus the controuerſie began and continued, till at laſt the hangman turnes him off, and ſo ends the ſtrife.

A CONCLVSION TO THIS Booke, in way of anſwere to him that demanded what was the perfect *vſe of Bookes.*

A. To increaſe knowledge, confirme Iudgement, compare the times paſt with the preſent, and draw vſe out of both for the future; to bring forth the dead ſpeaking and conferring their knowledge to the liuing, according as the Poet to this purpoſe wittily writeth:

O bleſſed Letters that combine in one
All Ages paſt, and make one liue with all;
By you we doe conferre with who are gone,
And the dead liuing vnto counſell call, &c.

Books, the moſt ſweet commendable and delectable houſhold-ſtuffe in the world, the moſt free and truſty reprouers, for, *Nullus amicus magis liber quam.* Thoſe dead yet liuing companions, thoſe regular obſequies, that ſpeake not but when they are deſired, and no longer, then they are contentiue. From their Treaſury what continuall Phyſicke hath the World receiued to purge out the dulneſſe of naturall capacitie, and the very Image of death as the Poet ſtiles it?

Nam ſine doctrina vita eſt quaſi mortis Imago.

Yet from this ſweet and excellent ſociety, what a part of the world are exempted and liue in darkneſſe? Therefore thou which enioyeſt the vſe thereof, and art conuerſant in their Counſels, be more in goodneſſe as thou art in knowledge, and then this concluſion ſhall well befit thee, thy houſe, and thy houſhold-ſtuffe.

Concluſion.

Tum fœlix domus eſt, & tũ numeroſa ſupellex,
Cùm pius eſt Dominus, & bene parta domus.

Engliſhed.

Happy the houſe, the goods whereof excell,
When the owner's godly, and thoſe gotten well.

FINIS.

THE COVNTRY-MANS COVNSELLOR:

OR

Neceſſary addition to his yearely Oracle *or Prognoſtication.*

Calculated by art as a Tutor
for their helpe, that otherwiſe
buy more then they vnderſtand.

Beginning with this yeare of our
Lord God 1623. And ſo conti-
nuing forward as the Benefit
and Vſe ſhall incourage.

With many other neceſſary Rules and
Obſeruations, of much profit and
vſe being knowne.

By *E. P.* Philomathem.

LONDON,
Printed by *G. Eld,* for *Leonard Becket,*
and are to be ſold at his ſhop in the Temple
neere the Church, 1623.

TO THE BVYERS yearely of Almanacks and *Prognoſtications.*

Præfatio ſiue Admonitio pia & vtilis.

THou whoſe ſhort ſpan of life, as plaine appeares,
Hangs but vpon the waſt of ſome few yeares,
Which that Arithmetician beſt of men
Caſt but in his account threeſcore and ten,
How ſoone they will determine, dig thy graue,
Thou mayſt obſerue that ſeeſt what wings they haue,
How with no ſound they wheele their times about,
Eating with ſilence Liues and Leaſes out:
As here's a date but yeſterday renude,
Nor more it ſeemes, yet doth a yeare conclude;
In which that Dairy of little coſt
Is now run out, and that ſmall value loſt.

Wherewith t'was purchas'd; if thou not extend
Thy thoughts to make it thus farre-forth thy friend,
That euery yeare thy Almanacke thou buyeſt,
Thou art one yeare nearer to the yere thou dyeſt,
And from that meditation ſo prepares
Thy life, that death ne're ſeize thee vnawares.
One yeere thus to another yeelding roome,
Haue fild vp many a ſepulchre and toombe,
Fretted out braſſe with age, marble with ruſt,
Conuerted generations into duſt.
From which collect, though ne're ſo young thou bee,
This may bee doomeſday finall yeere of thee;
And from that motiue ſuch a method borrow,
As thou ſhouldſt liue an age, or dye to morrow.

A briefe Chronologie of the times, wherein theſe famous men liued and dyed.

	Anno mundi.
Ariſtotle	3640
Homer	3003
M.T. Cicero	3908
Virgil.	3998

	Anno Domini.
S. *Auguſtine*	400
S. *Anſelme Biſhop of Cant.*	1080
Agrippa the Magician	1550
S. *Bernard.*	1130
S. *Chryſoſtome*	400
Eraſmus	1528
Martin Luther	1520
Melancthon.	1530

	yeares
Since London and Paris were paued.	417
Since the building of London-bridge	436

Of a Yeare, and what it is, and why it is moſt properly called *ANNVS*.

THe word *Annus*, which moſt properly ſignifieth Circle, or Compaſſe, is here tearmed for the yeare, which is properly that ſpace of time that the Sunne runs through the whole Signes and Zodiacke, and the reaſon thereof is, for that as little Circles are called *Annuli*, Rings, ſo the greater circles of time are called *Anni*, years, or circuits, becauſe they euer run round, and with continuall compaſſe enuiron all things within the verge of Age.

Q. *What are the parts of a yeare?*

A. *Ver, æſtas, autumnus, hiems, ſunt quatuor vnum,*

Qui, ſi membra ſimul iunxeris, annus erit.

It containeth	Moneths Solar.	12
	Lunar.	13
	Weekes.	52
	Dayes. so many as there are veines in the body of Man.	365
	Houres.	8766

According to the Poet,

Ter centum, ter viginti, cum quinque diebus,
Sex horas, neque plus integer annus habet.

Or thus,

Lxv. tria, c. capit annus quilibet in ſe.
Addito ſex horas, anni compleueris orus.

The yeare Aſtronomicall, or Iulian yeare, addeth thereto ſixe houres, and ſixe minutes, which euery fourth yeare increaſe to a day; which maketh the Leape yeare, or *bis ſextile*, compounded of *bis* and *ſextus*, becauſe the ſixt day next before the Calends of March is twice repeated, or reckoned, which indeed is the 25. of February, Saint *Mathias* day: ſo adding to the Moneth of February one day, from whence proceedeth the difference betweene vs, and other forraine accounts.

Q. *Why is it called the Iulian yeare?*

A. Becauſe *Iulius Cæſar* the firſt Romane Emperour cauſed the yeare according to the courſe of the Sunne, to be reduced to the number of dayes and houres before expreſſed: And whereas *March* was the firſt Moneth of the yeare with the Hebrewes and Romans, as now with vs; and *Iuly* was the fift moneth, called by the Romans *Quintilis*, the fift moneth, *March* being the firſt: which *Iulius Cæſar* borne in that Moneth altered, and called it *Iulius*, or *Iuly*; as *Auguſtus Cæſar* (in whoſe reigne Chriſt was borne) the Moneth *Sextilis* or ſixt Moneth, after his owne name *Auguſtus*, now *Auguſt* with vs; and ſo reckoning from *March* the firſt Moneth, *September* according to his ſignification, will bee the ſeuenth Moneth, *October* the eight Moneth, *Nouember* the ninth, *December* the tenth Moneth, which if you reckon from *Ianuary* they croſſe their names.

Q. *The holy Scriptures make mention of ſundry things done at certaine houres of the day, not like vnto the houres of our account; as in* S. Iohns Goſpell, *the Rulers ſonne healed of his ſickneſſe, it is ſaid, at the ſeuenth houre the ague left him: and the laborers that came into* *the vineyard, came at the eleuenth houre, and Chriſt in his Paſſion, it is recorded by the Euangeliſts, that at the ſixt houre was darknes ouer the whole earth, and about the ninth houre hee cryed with a loud voyce, and ſo gaue vp the Ghoſt. Now I would know by our account what houres of the day theſe were, as of the reſt?*

A. The Iewes did diuide their Artificiall day into foure quarters, allowing to euery quarter three houres, accounting the firſt houre of the firſt quarter, at the riſing of the Sunne, and the third houre of the ſaid quarter, they called the third houre; and the third houre of the ſecond quarter, they called the ſixt houre, which was mid-day; the third houre of the third quarter, the ninth houre, and the ſecond houre of the fourth quarter, the eleuenth houre, and they called the twelfth and laſt houre of the day Euentide. So the Rulers ſonne being healed at the ſeauenth houre, it was with vs at one of the clocke in the afternoone: and the ſixt houre when darkneſſe was vpon the earth, at mid-day with vs: the ninth houre when Chriſt yeelded vp the Ghoſt, three a clocke in the afternoone; the Laborers that came at the 11. houre, came at fiue of the clocke in the afternoone, or an houre before Sun ſet.

Q. *How diuided they their night?*

A. They diuided their artificiall night likewiſe into foure quarters, called by them the foure watches of the night; for the firſt three houres was the firſt watch, during which time all the ſouldiers both young and old of any fortified Towne or Gariſon, were wont to watch; the ſecond three houres they called the ſecond watch, which was about midnight, at which time the young ſouldiers onely watched; and the third quarter of the night contayning alſo three houres, was called the third watch, in that ſeaſon the ſouldiers of middle age did watch; and the laſt three houres, called the fourth watch, was about the breake of day, in which the old ſouldiers only watched.

The day is accounted with vs for payments of money between Sunne and Sunne; but for inditements of murther, the day is accounted from midnight to midnight, and ſo are faſting-dayes.

Q. *How in the more pure and ancient times from the example of the Apoſtles, were the dayes of the weeke named, ſince corrupted by the Heathens, and called after the names of the ſeauen Planets, or their gods?*

A. One or the firſt from the Sabbath,

two or the ſecond from the Sabbath, and three or the third from the Sabbath, and ſo of the reſt.

Our yearely Almanacks make mention (which many reade, but few vnderſtand) of the *Golden Number, Epact, Circle of the Sunne, Romane Indiction*, and ſuch like; of which I deſire to know ſome reaſon or vſe.

And firſt of the Golden Number, what *it is, when it beginneth, and why* it is ſo called.

THe Golden number is a number of 19. proceeding from one to nineteene, and ſo begins againe at one: and is ſo called, becauſe it was ſent in Golden Letters from Alexandria in Egypt, to Rome: and it is the number of nineteene, becauſe in nineteene yeares the Moone doth make all her ſundry motions, and changes, and returneth againe to the place where ſhe firſt began. To finde out the aforeſaid Number, adde one to the yeare of our Lord, whereof you enquire, and diuide the ſame by nineteene, and the remainder ſhall bee the Golden number.

What is the Epact?

THe Epact is a number not exceeding 30. becauſe the Moone between change and change, neuer paſſeth 30. daies.

The Epact is thus found out: multiply the Golden Number of the yeare by 11. the Product whereof if it be vnder 30. is the Epact, but if it be aboue 30. then diuide the Product by 30. and the remainder ſhall be the Epact.

The knowledge of the Epact ſerueth to finde out the age of the Moone.

The Golden Number, and Dominicall Letter, change the firſt of Ianuary, and the Epact the firſt of March. Eaſter day neuer falleth lower then the 22. of March, neuer higher then the 15. of Aprill.

Shroue Sunday hath his range betweene the firſt of February, and the 7. of March: Whitſunday, betweene the 10. of May, and the 13. of Iune.

What is the Equinoctiall, and wherefore is it ſo called?

THe *Equinoctiall* is a great Circle, which being in euery part equally diſtant from the two Poles of the World, diuideth the Sphere in the very middeſt thereof into equall parts, and therefore it is called of ſome, the *Cincture*, or girdle of the World.

It is called the *Equinoctiall*, becauſe that when the Sunne toucheth this Circle, which is twiſe in the yeare, it maketh the day and the night of an equall length, throughout the World: which *Equinoctiall*, happeneth in the Spring and Autumne, about the 11. of March, and the 13. of September.

Q. *What are thoſe 12. Signes or Images placed before our Calendars, about the Anatomy of Mans body?*

A. Thoſe 12. Signes or Images are 12. Starres, euery one of them containing many Starres, whoſe influences are very powerfull ouer humane bodies.

Q. *What makes the full Moone, and whence proceeds her Eclipſe?*

A. Her oppoſition againſt the Sunne makes her full, but her Eclipſe or darkning, is cauſed when the Sunne is oppoſite vnto her diametrally, and the earth in the middeſt between them both, which being thicke and not tranſparent, caſting his ſhadow to that point which is oppoſite to the place of the Sunne, will not ſuffer the Moone to receiue any light from the Sunne, without whoſe ſupply ſhe is alwaies a darke body, for from it ſhe borroweth all her light.

Of what ſubſtance be the Starres.

THe Starres be of the ſame ſubſtance that the heauens be wherin they are placed, differing only from them in thicknes, which demenſitude makes them more apt to receiue and retaine the Light of the Sunne, which thereby become viſible to ſight; for the Heauens themſelues being pure, thinne, and tranſparent, and without colour, are not viſible as the Starres which ſhine aſwell in the day as in the night, although not perceiued by reaſon of the Sunnes greater light.

Q. *What motion haue the Starres?*

A. The ſelfe-ſame motion that the Heauens haue wherein they are placed, which is, as ſome, by the *Primum Mobile*, or firſt mouer, turned by God himſelfe, as euery one of the reſt, by his proper intelligence: and whereas the 7. Planets or wandring Starres do change their places, now here, now there, that is not by their owne proper motion, but by the motion of the Heauens, wherein they are placed; for a Starre being of a round ſhape, hath no members to walke from one place to another, but only by the motion of the Heauen wherein they are fixed.

Q. *What compariſon is there in their greatneſſe betweene ſome Starres and the Earth?*

A. Though their farre diſtance of them from the earth, makes their raies approach our eye in a ſharpe pointed Angle, whereby they ſeeme to our ſight and iudgement no broader then our hand bredth:

Yet is euery fixed Starre farre greater in compaſſe then the whole earth. Euery wandring ſtarre likewiſe bigger then the ſame; *Venus* and *Mercury* excepted; and likewiſe *Lund* which is but the 39. part of the earth.

Sol is bigger then the Earth	166	*Times.*
Saturne	95	
Iupiter	91	
Mars	2	
Venus leſſer then the earth	32	
Mercury leaſt of all, and is contained of the earth	3144	

The nature of theſe 7. Planets or Wandering Starres.

Saturne is cold and dry. *Iupiter* hot and moiſt. *Mars* extreame hot and dry. *Sol* hot and ſomewhat dry. *Venus* temperately cold and moiſt. *Mercury* of a changeable nature. *Luna* cold and moiſt. And ſo likewiſe of the numberleſſe reſt of thoſe ſmaller, many haue their portents and ſignifications, eſpecially of thoſe 1022. Starres that are more preciſely noted and knowne.

Of the ſeuen Ages of Mans life, with the predominancie of theſe 7. Planets or Wandring Starres, in euery one of them.

The Aſtrologians haue diuided mans life according to the diuiſion of the World, into 7. Ages; ouer euery which Age, one of theſe Planets or Starres haue their Regiments aſſigned.

1 The firſt Age is called Infancie, which beginneth with the firſt child-hood, and hath his continuance for the ſpace of 7. yeares, ouer which *Luna* or the Moone reigneth, as may well appeare by their moiſture, agreeing with the influence of that Planet, Queene ouer Seas, and Flouds, and Children.

2 The ſecond Age is Childhood, which goes onward 7. yeares more, and continueth till the 14. yeare of their life, ouer which *Mercury* is aſſigned Patron, for then participating of their Regents influence, Children are inconſtant, yet of ſome comprehending

capacitie, ſomewhat inclinable to learne.

3 The third Age proceedeth forward 8. yeares, and is tearmed *Iuuentus*, youth, or Stripling age, it wanders betweene 14. and 22, ouer which ſeaſon *Venus* is predominant; for then they are amorous, luſtfull, loathſome of childiſh follies, and inclinable to more dangerous vices.

4 The fourth Age beginneth at 22. and endeth at 34. containing 12. yeares. In the which ſtation the Epithete or Denomination, is a young man: ouer this age the Planet *Sol* is chiefe Regent, in which ſeaſon, reaſon and diſcretion (like the beames thereof) begin to ſpread forth, to enlighten the Vnderſtanding, and to exhale and ſucke vp the thicke miſts of ignorance and folly, and then begins a man to know he is a man.

5 The fift Age is called *Virile*, or Mans Age, and that proceedes where the other ends, and continueth forward ſixteen yeares, ouer which ſeaſon *Mars* is chiefe gouernour. Now in this time a Man begins to be couetous, churliſh, cholericke, &c.

6 The ſixt Age runs forward 12. yeares more, and leaues him not till he hath numbred 62. this age is tearmed old age, though his toe touch but the heele thereof. Now

ouer this *Iupiter* is predominant, and he inclineth to Iuſtice, moderation, and Religion, and all other actions of goodneſſe and pietie.

7 The ſeuenth and laſt Age, continueth forward 18. yeares, it leaues a Man at 80. in the clawes of weakneſſe, and infirmitie: For age it ſelfe, without ſickneſſe, which ſeldome liues at ods therewith, is an infirmitie: to this decrepit Age few creepe to, by reaſon of the Planet *Saturne*, which is moſt melancholy and ſlow of all other, thereby his euill influence more inforcing a man, to decline and droope, become froward, cold and melancholy, then otherwiſe he ſhould.

Likewiſe theſe foure diuiſions of Mans life are compared in this manner to the 4. Seaſons of the yeare.

1 His Infancie to the Spring, hot and moiſt.

2 His Youth to the Summer, hot and drie.

3 His Manhood to Autumne, cold and moiſt.

4 *Senectus*, or old age, to Winter, cold and drie.

Q. *Why did men liue longer before the floud then ſince?*

A. Before the Deluge, the Planets were glorious in their Natures, and ſent better influences into humane bodies. There were not ſo many *Meteors, Comets* and *Eclipſes* ſeene, from which innumerable defects and diſeaſes doe proceed. The earth was more fruitfull, wholſome, powerful in her Hearbs, Plants, and vegetables; their effects and vertues better knowne: which euer ſince the floud, that waſted away her fatneſſe, haue loſt much of their operations, and now ſince with age more infeebled in theſe weake and ſickly ſeaſons of our times, of which one thus writeth to our purpoſe:

And now the Springs & Summers which we ſee,
Like ſonnes of women after fiftie be.

Laſtly, they were more continent in their liues, more ſatisfied in their deſires, by which ſince *Gluttonie* and her *new Cookerie*, haue kild more then the *ſword, famine*, or *peſtilence*.

Their knowledge in all Arts was more enlarged, the influences of the Planets better knowne, and how they worke vpon humane bodies, as the ſame Author to the ſame purpoſe wittily followeth it.

Then if a ſlow pac'd ſtarre had ſtollen away,
From the Obſeruers marking, he might ſtay
Two or three hundred yeares to ſee it againe,
And ſo make vp his obſeruation plaine.

Q. *How is the World diuided?*

A. Into two eſſentiall parts, the *Celeſtiall* and *Elementall* part, of which the Celeſtiall part containeth the 11. Heauens or Spheares, which are thus numbred.

The
- 1 Is the Spheare of the Moone.
- 2 Of *Mercurie.*
- 3 Of *Venus.*
- 4 Of the *Sunne.*
- 5 Of *Mars.*
- 6 Of *Iupiter,*
- 7 Of *Saturne.*
- 8 Is the Spheare of the fixed Starres.
- 9 Is the Spheare of the ſecond moueable.
- 10 Of the *primum Mobile*, or firſt mouer.
- 11 The *Imperial* Heauen, where God and his Angels are ſaid to dwell.

The Elementall part, doth containe the 4. Elements, *viz.*

1 The Element of fire, next to the Moon, and ſo downeward.

2 The Element of the Ayre.
3 The Element of Water.
4 And the loweſt of all, the Earth.

Q. *If there be ſo many ſeuerall Heauens, how comes it to paſſe that all theſe to the eie ſeeme but as one entire body?*

A. The reaſon hereof is, becauſe they are all ſo cleare and tranſparent, that though they inuolue and couer one another, as the skin or ſcale of an Onion, yet being in their nature more bright, pure, and ſubtile, then either Criſtall, or the moſt tranſparent Glaſſe; the light doth pierce through them all as one, and viewes them all as one, though they are ſeuerall and of exceeding great thickneſſe.

Q. *Into how many Regions is the Aire diuided?*

A. The Aire is diuided into three Regions, by the Naturall Philoſophers, both of ancient and moderne times; that is to ſay, into the higheſt, loweſt, and middle-moſt Region: in the higheſt Region turned about by the Element of fire, are bred all Lightnings, Fire-drakes, Comets, Blazing-Starres, and ſuch like.

In the Middle Region, all cold and watry impreſſions, as Froſt, Snow, Ice, Haile, &c.

In the loweſt Region, ſomewhat more hot by reaſon of the Beames of the Sunne, reflecting from the Earth, are bred all clouds, dewes, raines, and ſuch like.

A further obſeruation thereof.

If the Sunne ſhine on Saint *Pauls* day, it betokeneth a happy and proſperous yeare.

If on Candlemas day, a cold and hard ſucceeding winter, according to the verſe,

Si Sol ſplendeſcat Maria purificante
Maior erit glacies, post feſtum quàm fuit ante.

Engliſhed,

When on the purification Sun hath ſhin'd,
The greateſt part of Winter comes behind.

Likewiſe it is obſerued, that if the Sunne ſhine on Eaſter day, it ſhines on Whitſunday likewiſe.

A briefe Diſcourſe of the Naturall cauſes of ſundry Meteors; as Snow, Haile, Raine, Winde, things well knowne in their effects, though darkly in their cauſes.

Happy his eſtate, aboue the fate of Kings,
That could but truly know the cauſe of things.

You muſt firſt vnderſtand that all watery Meteors, as Raine, Snow, or ſuch like, are but a moiſt vapor drawne vp by the vertue of the Sunne and the reſt of the Planets, into the middle Region of the Ayre; where being firſt congealed, are afterwards diſſolued, and fall vpon the earth, as Haile, or Raine.

Of the Rain-Bow, and the effects thereof.

If two Raine-bowes appeare at one time, they preſage raine to enſue: but if one raine-bow preſently after raine, it betokeneth faire weather.

Daneus in his Phyſickes ſaith, the Rain-bow is made by reaſon of the Sunne beames beating vpon a hollow cloud, their edge being ſo repelled and beaten backe againſt the Sunne, and thus ariſeth variety of colours by the mixture of clouds, ayre, and fiery light together; but as he ſaith, it portendeth little alteration or change of weather.

Of the Wind, what it is, what the motion and effect thereof, and from whence it proceedeth, though no man knoweth whence it commeth, nor whither it goeth, as teſtifieth the holy Writ.

First then you haue to vnderſtand that

Ariſtotle and the reſt of his ſect, doe define the Wind to be an Exhalation, hot and drie, ingendred in the bowels of the earth, where breaking his priſon, and violently ruſhing thereout, is carried ſide-long vpon the face thereof.

Q. *Why is not the motion thereof right vpward and downward, as well as alwaies ſidelong?*

A. Becauſe that whilſt by his heat he ſtriueth to mount vp and carry his courſe through the three Regions of the Ayre, the middle Region by his extreame doth alwayes beat it backe; ſo that thereby, together with the confluence of other exhalations riſing out of the earth, his motion is forced to be rather round then right: and the reaſon why hee bloweth more ſharply one time then another, and in one place more then in another, and ſometimes not at all, is as fumes that ariſe out of new exhalations, and out of Flouds, Fennes, and Marſhes, may ioyne with it to encreaſe his force; the defect or fulneſſe whereof may either allay or increaſe it; as alſo the Globe or rotundity of the earth, may be the cauſe of the blowing of it more in one place then in another; or mountaines, hils, or woods, may hinder his force from blowing in all places equally;

whereas vpon the plaine or broad ſea, it bloweth with an equall force; and as for the ſtilneſſe or ceaſing thereof, it commeth to paſſe diuers wayes either by froſt cloſing or congealing vp the pores of the earth, whence it ſhould iſſue, or by the heat of the Sunne, drying vp fumes and vapours that ſhould encreaſe it, and whereof it is engendred.

The nature of the foure principall Windes, and their effects.

1 S*Vbſolanus*, or the Eaſt-wind, is hot and dry, temperate, ſweet, pure, ſubtile, and healthfull, and eſpecially in the morning, when the Sunne riſeth, by whom hee is made more pure and ſubtile, cauſing no infection to mans body, but expelling it.

2 *Zephyrus*, or the Weſt-wind, is temperate, hot and moiſt, and wholeſome, eſpecially in the euening; it diſſolueth froſt, ice, and ſnow, and maketh flowers and graſſe to ſpring, and ſome write that it produceth Thunder.

3 *Septentrio*, or the North-wind, is for the moſt part cold and dry, repelling moiſture and raine. And though it cauſe cold

and numneſſe, ſo nipping the fruits of the earth, and many times the forward buds of the Spring, yet it driueth away infectious and noyſome ayres, and ſo is a meanes to preſerue health.

4. *Auſter* or *Notus*, the South wind, is hot and moiſt, breeding thicke clouds and ſickneſſe.

Naturall cauſes of Earthquakes.

PLenty of winds got into the bowels, holes, and cranies of the earth, and violently ruſhing out, and the earth ſuddenly cloſing vp againe, cauſeth the ſhaking or Earthquake, which is generally a fore-runner of warre.

Of Thunder and Lightning.

WHen an Exhalation, hot and dry, mixt with moiſture, is attracted into the middle Region, and there incloſed in the body of a cloud; now theſe two contraries thus included in one place together, fall at variance, and cannot be reconciled, but break the priſon wherein they are pent: the violent out ruſhing whereof maketh a noiſe which we call Thunder, and the fire

Lightning, being both borne at one inſtant, although the lightning be the firſt perceiued in regard of the quickneſſe of the eye before the eare.

Of the ſtrange effects of Lightning.

THat which is drie burneth not at all, that which is moyſt burneth not likewiſe, but blaſts, and altereth the colour; but that which is cleare is of a ſtrange operation, for it draweth veſſels dry without hurting the caske, melteth the ſiluer without hurting the bagge, breaketh the bones and hurteth not the skinne, killeth the child in the wombe without hurt to the mother.

It hurth not the Lawrell tree, entreth not aboue a yard into the earth, ſuch as are ſhadowed with the skins of Seales, Sea-calues, and the Eagle, are ſafe, as *Pliny* ſtories it.

The ancient Ægyptians which were the firſt and beſt Aſtronomers, haue obſerued certaine yeares in a mans life to be very dangerous, and theſe they name Climaſtericall or ſtarry yeares. Now a Climactericall yeare is euery ſeuenth yeare of a mans life; the reaſon is, becauſe then the courſe of the Planets returne to *Saturne*, who moſt commonly is an enemy to our good. And as the Moone, which is the neareſt and next Planet vnto vs, and ſwifteſt of courſe of all other, paſſeth almoſt euery ſeuenth day into the contrary Signe of the ſame quality from whence ſhee came forth, and ſo by that meanes bringeth in the Criticall dayes: So *Saturne* which is the Planet furtheſt from vs, and ſloweſt of courſe, (for he reſteth in one ſigne ſo many yeares as the Moone doth dayes) bringeth in likewiſe theſe Climactericall yeares, and cauſeth ſundry mutations to follow; hence it is that in the ſeuenth yeare Children doe caſt and renue their teeth.

Hereafter follow certaine Climactericall and dangerous yeares of a mans life.

THe 49. yeare compoſed of ſeuen times ſeuen dangerous; 56. yeare to men eſpecially borne in the night; 63. yeare to thoſe borne in the day time, by reaſon of the dryneſſe of *Mercury* and *Venus*.

Whereunto *Octauius* the Emperor ſeemes to conſent, where to this effect hee writeth to his Nephew, to reioyce with him, hauing paſſed ouer that deadly yeare and enemy to old age 63. in which number the 7. and 9. doe concurre, as *Heſſman* to that purpoſe more largely in his Booke *De diebus & annis Criticis*, reciteth.

The Criticall dayes of a mans life being collected throughout euery moneth are obſerued theſe following.

1 and 7 of *Ianuary*.
2 and 4 of *February*.
1 and 4 of *March*.
8 and 10 of *April*.
3 and 7 of *May*.
10 and 15 of *Iune*.
10 and 13 of *Iuly*.
1 and 2 of *Auguſt*.
3 and 13 of *September*.
3 and 10 of *October*.
3 and 5 of *Nouember*.
7 and 10 of *December*.

There are likewiſe in the yeare more eſpecially to be obſerued 3 dangerous Mundaies to beginne any buſineſſe, fall ſicke, or vndertake any iourney.

First Munday in Aprill, on which day *Cain* was borne, and his brother *Abel* ſlaine.

Second Munday in Auguſt, which day Sodom and Gomorah was deſtroyed.

31 Of December, which day *Iudas* was borne that betrayed Chriſt.

Of the 4. humours in mans body, and how they reigne in their courſes, and firſt what a Humour is.

A Humour is a diſtillation of a moiſt and running body, into which by the Limbecke of the Liuer the meats are conuerted and diffuſed through the veines and alleyes of the ſame, for the better nouriſhment thereof: and are thus according to *Lemnius* deſcribed in his booke *De quatuor Complexionibus*.

1. *Sanguine humour.*

The blood or Sanguine humour, is moiſt and ruddy, and hot; the principall ſeat or ciſterne thereof is the Liuer or Amwel-head that watreth the whole City or body of man, out of which iſſue forth the vitall ſpirits, like vnto ſmall and gentle winds that ariſe out of riuers and fountaines.

2. *Phlegmaticke.*

The Phlegmaticke humour is of colour

white and brackiſh, and like vnto drops of fat: his fat is chiefly in the kidneyes which ſeparate to themſelues the water from the blood, diuiding the blood into the veines, and expelling the water into vrine.

3 *Choller.*

It is hot and fiery, and to the taſte bitter, like vnto Herbgrace or Rue; and it ſerueth not onely to clenſe the guts from filth, but alſo to califie the Liuer, and to preſerue the blood from putrifaction.

4 *Melancholy.*

The Melancholy Humour is blacke and earthly, reſembling the lees of blood, and hath his ſeat in the Spleene, of which one thus writeth:

The Sanguine cauſeth cheerefulneſſe,
The Melancholy deſpaine,
The Cholericke is churliſh,
The Phlegmaticke is faire.

Euery one of theſe Humors reigne 6. houres; blood is predominant from 9. of the clocke at night, till 3. of the morning; choler from 3. of the clock in the morning, till nine of the ſame day; Melancholy from 9. till 3. in the afternoone, and Phlegme from three in the afternoon til nine at night.

Alſo blood hath his dominion in the Spring, Choler in the Summer, Melancholy in Autumne, and Phlegme in Winter, as *Lemnius* thus further in his ſaid Booke teſtifieth. From all which diuerſity and ſeuerall diſpoſitions, ariſeth the diuerſity of fantaſies and dreames.

Q. *How are thoſe inſtanced?*

A. Thus, becauſe according to the opinion of Authors, the Complexion ouer-laid with humours is the cauſe of dreames and all diuerſity therein; for the Cholericke ouer-laid with Choler dreames of fury, anger, ſtabbing, and matters of wrath: the Sanguine, of beautifull women, gardens, freſh colours, and the like: the Phlegmaticke, of ſeas, riuers, drownings: the Melancholly, of darke places, graues, cels, and headlong precipitations.

Q. *What credit or certainty is there to be attributed to dreames, and which are held the moſt portendant and ſignificant?*

A. Theſe as they are obſerued by experience, and ſet downe by Authors, to dreame of Eagles flying ouer our heads, to dreame of mariages, dancing and banquetting, foretels ſome of our kinsfolkes are departed; to dreame of ſiluer, if thou haſt it giuen to thy ſelfe, ſorrow; of gold, good fortune; to loſe an axle-tooth or an eye, the death of ſome friend; to dreame of bloody teeth, the death of the dreamer; to weepe in ſleepe, ioy; to ſee ones face in the water, or to ſee the dead, long life; to handle lead, to ſee a Hare, death; to dream of chickens and birds, ill luck, &c.

Hereunto are annexed certaine verſes *deſcribing the perſon and quality of that* Child of chaſe, or Lady PECVNIA: Written long ſince by that Gentleman of quality *I. T.* and as ſomething pertinent to our purpoſe hereinto inſerted.

SHe is a Lady of ſuch matchleſſe cariage,
Wedded to none, though ſought of all in mariage.
She may be kiſt, yet neither waſht nor clipt,
And if you woo not wary, ſoone oreſlipt.
She may belong, and yet be honeſt too,
To many Merchants, ſpite they all can doe.
Who ere atchiues her, ſpeake her ne're ſo faire,
She'll not ſtay long before ſhe take the ayre.
She'll ſtay with no poore man, her ſtate's ſo great,
A rich man may her for a time entreat.

She goes in cloth of ſiluer, cloth of gold,
Of ſeuerall worths and values manifold.
But when ſhe goes in golden robes beſt dight,
Then ſhe's ſuſpected for to be moſt light.
She needs no phyſicke to recouer health,
For ſhe's ſtill currant, and as rich in wealth.
Some Iriſh lady borne we may ſuppoſe,
Becauſe ſhe runnes ſo faſt, and neuer goes.
If ſhe be wrong'd in name, and ill abide it,
Of all men, Iuſtice Touchſtone muſt decide it.
He that thus does, and all doe thus to gaine her,
Being ſo attchieu'd, ſhe is but ſlippery hold,
And will be gone, vnleſſe by force you ſtrain her.
Changing her humour to another mould,
By pence and halfe-pence, and ſuch little crums,
Which of themſelues ſo ſleightly men doe priſe,
In time are eaten vp thoſe larger ſummes,
That did not by ſuch petty parcels riſe:
Like little drops that of themſelues not fear'd,
Yet doth in time together ſo much ſlip,
That where no danger at the firſt appear'd,
It after comes to beare or drowne a ſhip.
Thy pence a day that may be ſau'd from waſte,
When thou doſt ſee in one yeare there amount,
Will be by this preſentment held more faſt,
And weigh'd as thrift perſwades, in more accoũt.
Which vnſuſpected theefe that all may know it,
Ile waſte but few lines more before I ſhow it.

A briefe repreſentation of idle or extraordinary expences, with their amounts to in the yeare, fit to be regarded of all thoſe that out of a wary diſpoſition intend to thriue.

The Induction.

HE that makes conſcience of a veniall ſin,
Into a mortall ſeldome falleth in.
He that not ſleightly paſſeth o're one day,
Throwes not in thriftleſſe vſes yeares away.
He that makes conſcience for to ſpeak the truth,
Seldome forſweares himſelfe in age or youth.
So he that a peny gripeth faſt,
Seldome throwes pounds or crownes away in waſte.
As contrary, he that o're-lookes thoſe ſmall
And petty moities, eaſily ſinkes in all.
A peny is a ſmall regardleſſe ſumme,
Yet may it in ſome time to ſomething come.
Therefore obſerue this Table, thou ſhalt know,
How great thoſe little in ſmall time doe grow.
And how with eaſie ſteps they doe decay,
Thoſe that ne're reckon pence they waſte this waſte.

By

By the Day.	By the Weeke.
A Farthing.	1. d. ob. q.
A halfe-peny.	3. d. ob.
A peny.	7. d.
2 pence.	14. d.
3 pence.	21. d.
4 pence.	2. s. 4. d.
5 pence.	2. s. 11. d.
6 pence.	3. s. 6. d.

By the Moneth.	By the yeare.
7. d.	7. s. 8. d. q.
14. d.	15. s. 2. d. ob.
2. s. 4. d.	30. s. 5. d.
4. s. 8. d.	3. l. 10. d.
7. s.	4. l. 11. s. 3. d.
9. s. 4. d.	6. l. 2. s. 6. d.
11. s. 8. d.	7. l. 12. s. 1. d.
14. s.	9. l. 2. s. 6. d.

All

All which ſaid ſeuerall Rates, may bee thus more eaſily ſummed vp after the manner of Exchequer, reckoning as followeth.

A penny a day is by the yeare one pound, one halfe pound, one groate, one penny.

Two pence a day by the yeare two pound, two halfe pound, two groates, two pence.

Three pence a day is by the yeare three pound, three halfe pound, three groates, three pence.

Foure pence a day is by the yeare foure pound, foure halfe pound, foure groates, foure pence.

And ſo forward of the reſt, being a certaine and generall rule to calculate what ſumme or quantity you pleaſe.

The mouth of Vſurie being opened, yet her fangs not pulled out, (as ſome Iewes were in King *Iohns* time in England) but her teeth diſcouered, that the borrower may beware: To which effect is ſhewed, how much diuers principall ſummes with Intereſt, and Intereſt vpon Intereſt, amount to in ſeuerall yeares.

		1. l.	2. l.	3. l.
		l. s. d. ob. q.	l. s. d. ob. q.	l. s. d. ob. q.
Yeare.	1	1. 2. 0. 0. 0.	2. 4. 0. 0. 0.	3. 6. 0. 0. 0.
	2	1. 4. 2. 0. 3	2. 8. 4. 1. 2.	3. 12. 7. 0. 1.
	3	1. 0. 7. 0. 3.	2. 13. 2. 1. 3.	3. 19. 10. 0. 2.
	4	1. 9. 3. 0. 3.	2. 18. 6. 1. 2.	4. 7. 10. 0. 1.
	7	1. 18. 11. 1. 1.	3. 17. 11. 0. 2.	5. 16. 11. 0. 0.
	14	3. 15. 11. 0. 3	7. 11. 11. 0. 2.	11. 7. 10. 0. 1.
	21	7. 8. 0. 0. 0.	14. 16. 0. 0. 0.	22. 4. 0. 0. 2.
		10. l.	20. l.	40. l.
Yeare.	1	11. 0. 0. 0. 0.	22. 0. 0. 0. 0.	46. 0. 0. 0. 0.
	2	12. 2. 0. 0. 0.	24. 4. 0. 0. 2.	48. 8. 0. 0. 0.
	3	13. 6. 2. 0. 3.	26. 12. 0. 4. 1.	53. 4. 9. 1. 0.
	4	14. 12. 9. 1. 2.	29. 5. 7. 1. 1.	58. 11. 3. 11. 0.
	7	19. 9. 8. 1. 2.	38. 19. 5. 1. 2	77. 18. 11. 1. 1.
	14	37. 9. 6. 0. 0.	75. 19. 0. 0. 0.	151. 18. 0. 0. 0.
	21	74. 0. 0. 1. 1.	148. 0. 1. 0. 1.	296. 0. 2. 0. 3.
		50. l.	100. l.	200. l.
Yeare.	1	55. 0. 0. 0. 0.	110. 0. 0. 0. 0.	220. 0. 0. 0. 0.
	2	60. 10. 0. 0. 0.	121. 0. 0. 0. 0.	242. 0. 0. 0. 0.
	3	66. 11. 0. 0. 0.	133. 2. 0. 0. 0.	266. 4. 0. 0. 0.
	4	73. 4. 1. 0. 2.	146. 8. 2. 0. 3.	291. 16. 4. 1. 2.
	7	97. 8. 8. 1. 0.	192. 17. 5. 0. 1.	389. 14. 10. 0. 3
	14	189. 17. 6. 0. 0.	379. 15. 0. 0. 0.	752. 10. 0. 0. 0.
	21	370. 0. 3. 0. 0.	740. 0. 6. 0. 0.	1480. 1. 0. 0. 0.

By this Table you may eaſily perceiue what the principal, with intereſt, & intereſt vpon intereſt, from many ſums amounts vnto, and how in euery 7. yeares (what ſumme ſoeuer) the Intereſt almoſt ouertaketh the

Principall, and which for the eaſineſſe thereof, needs no further explication.

ADMIRATIO.

That money ſhould ingēder thus and breed,
Is againſt nature, ſpringing from no ſeede:
Yet ſee this Vſury that's euer running,
Inſenſibly deuoures a ſtate with cunning:
See how it eates, and yet no teeth you ſee,
It is a Monſter ſure, what ſhould it bee?
In ſeauen yeares, a terme of time but ſmall,
The Intereſt lookes as bigge as principall:
A forward whelp like to his dam or mother,
And euery yeare bites deeper ſtil than other.
Therefore who ere thou art that mean'ſt to thriue,
Forbeare that iaw, that ſwallows men aliue,
So ſhalt thou liue thy happy dayes to ſee,
And *fœnus* ſhall not to thee *funus* bee.
And though this be the gulfe that moſt men feare,
Yet th'other petty channell come not neare,
For 'tis all one th'effect ſo vnderſtood,
To drown in deepeſt ſea, or ſhaloweſt flood:
And therfore to this ruine if thou haſt thee,
Al's one, if firſt or laſt, or whether waſt thee.
And therfore if thou meane to liue aſhore,
Through *Scylla* & *Charybdis* ſayle no more.

Certaine Admonitions to Country-men.

HEe is branded with the name of a ſluggard, that would not goe forth, becauſe the weather was cold, and a Lyon was in the way.

But hee ſhall be knowne by the cogniſance of a foole, that forbeares his worke or iourney, becauſe his Almanacke ſaith, it ſhall raine.

Sow not the ſeede of diſſention, leſt thou reape the harueſt of repentance; neither take vp law as thy inſtrument or reuenge vpon euery ſmall occaſion, leſt in the end thou be foyled with thine owne weapon; for this know, that although euery Terme haue her ſeuerall returnes, yet if thou be too conuerſant herein, thy purſe ſhall finde more goings out then commings in.

Poore Country-men for the moſt part, it is your wiſedome to follow the direct rules of your Almanacke, either for Phlebotomie, or other directions for the health of the body, for ſowing or ſetting of Seeds or Plants, for the cutting of the hayre, for the gelding of your Cattle, &c. Yet where the great Doctor both of health and wealth, of

Soule and body, ſhall giue you rules by his Word, by his meſſengers, *Hoc fac & viues*, This doe and you ſhall liue: or as it was fiue thouſand yeares ſince and vpward, ſpoken to our firſt Parents, *Hoc fac, & morieris*, doe this, and thou ſhalt dye: yet it will be more curious with the purblind world to follow your petty anniuerſary Oracle, concerning many times, their vncertaine directions, and but about traſh and trumpery, ſtickes and ſhreds of but ſmall availance, then that matter of all primary importance, and for which, many thouſands now ſmart, that cannot come here to complaine.

For thy choyce of good and avoyding of euill dayes, for the ſpeed or hindrance of any buſineſſe thou takeſt in hand, I aduiſe thee not to bee greatly ſcrupulous therein, though ſome haue beene curious to obſerue them: for to the good, all dayes are good; as to the euill, all daies are euill.

Concerning the cauſes of ſundry Meteors, you for the moſt part thinke that they haue none more then the immediate hand of God: to which I anſwer:

The winde bloweth where it liſteth, and thou heareſt the ſound thereof. The Thunder roareth where hee liſteth. God holdeth the waters in his fiſt: weigheth the hills and mountaines in a ballance, and ſayleth vpon the wings of the winde. Yet thou that thinkeſt, and rightly thinkeſt, and ſo anſwereſt to him that demandeth: They come from God; yet withall know, they come not ſo immediately from him, that they haue no ſecondary cauſes as his inſtruments whereof they proceed and are effected, as hath in this Treatiſe more largely beene declared.

Here followeth the Iſles, Ports, *and principall Riuers of* ENGLAND.

The ISLES.

The Iſle of
- *Wight.*
- *Angleſey.*
- *Farney.*
- *Ierſey.*
- *Alderney.*
- *Man.*
- *Sheppey.*
- *Silley.*
- *Garnſey.*

The fiue PORTS.

Douer.
Rye.
Winchelſey,
Sandwich.
Rumney.

And
Haſtings.
Hide.

RIVERS.

Thames.
Humber.
Dee.
Tine.
Medway.
Weauer.
Seuerne.
Trent.
Ouſe.
Twyde.
Auon.
Mercey.

The end of the Countrey-mans Counſellor.

SPHINX, AND OEDIPVS:

*Yet further Propounding
and Diſſoluing of*
RIDDLES.

OR,
A Supplement, or new *Supply
of Additions, pertinent to*
this former *Miſſelany*, or
Helpe to Diſcourſe.

LONDON
Printed by G. ELD, for
Leonard Becket.
1623.

A Helpe to Diſcourſe.

QVESTION.

WHat man was hee that wrote moſt and trueſt of that time, before which inſtant, there was neither Man, nor Time, Heauen, or Earth, or Scriptures.

A. *Moſes*, that great Prophet, miraculouſly preſeru'd in his birth from drowning; from the loſſe of his tongue by burning; bleſt in his life, to come neareſt to ſee God; that ſaw the Land of *Canaan*, but not entred thereinto. This *Moſes*, by the reuelation of God, which, if what hee foretold had not ſo directly ſucceeded, that which was paſſed had not ſo effectually beene beleeued.

Q. Who was hee that had the moſt honourable buriall of all men?

A. *Moſes*, buried by the hand of God himſelfe, becauſe he would haue his Sepulcher altogether vnknowne to man, leſt with the admiration of ſo great a Prophet, the inclinable people ſhould idolatrouſly goe a pilgrimage to his Tombe; yet from thence ſhortly after tranſlated to heauen, as it may appeare, IVDE 5.9. There was a ſtriſe betweene S. *Michael* and the Diuell about the body of *Moſes.*

Q. What Doctor of the world was that, that out of the world, nay, out of himſelfe, amongſt Angels, learned that which he taught amongſt men?

A. S. *Paul,* when hee was rapt vp into the third heauens.

Q. Who is the ſwifteſt runner, and greedieſt deuourer of all other?

A Death, for that rides with them that ride, goes afoot with them that goe afoot, ſwimmes with them that ſwimme, flies with them that flie, warres with them that warre, eates vp the eaters, and drinkes vp the drinkers.

Vnto whoſe hand hath direful war ſubdude,
Without her ſlaughter, men, more multitude
In *France*, in *Bohem*, and *Palatinate*,
Then could diſeaſe and ſickneſſe, had it ſat
In all their power, vpon the brittle life
Of humane frailty, with her murdring knife,
Where ſhe hath kept her holiday of mirth,
To ſee the vnburied dead bury the earth;
To ſee the murderous Cannon daſh downe Towers,

And mowe downe Townes of men as
Sith-men flowers.
Whilſt where a peacefull death our fate doth
tend,
And goſtly comforts to make ſweet our end
With all theſe adiuncts, when we come to
trye,
Wee cannot finde this tricke of theirs to die.

Q. *Who are principally reputed amongſt others, to bee the moſt Catholike and cardinall Doctors, and Columns of the Church?*

A. S. *Hierom*, S. *Auſtine*, S. *Gregory*, and S. *Ambroſe*: S. *Auſtine*, famous for his Diſputations: S. *Gregory*, for his Moralls: S. *Hierom*, for his Tranſlations: S. *Ambroſe*, for his writings vpon the Sacraments.

Q. *Which of all the Fathers wrote the moſt learned, moſt, and moſt profitable bookes of all other to the benefit of the Church of Chriſt?*

A. S. *Auguſtine*, both in diuine and ſecular Writings the moſt learned of all the Doctors: hee wrote ſo many Bookes, as in ones life time can hardly be read and wel digeſted, being a thouſand famous Tracts.

Q. *What Author of all other would you chiefly deſire, the reſt being taken away?*

A. This queſtion was ſometimes propoſed to *Theod. Gaſa*, who anſwered, *Plutarch*:

which, though I cannot diſapproue his iudgment for choiſe of ſo excellent an Author, ſo graue and learned in his Parallels and Moralls, and other his Workes; yet ſo, as not to bee preferred before the *Theſaurus Hiſtoriarum*, being the Catalogue and compendium of all hiſtory, and worthy example, wiſdome, and eloquence, deſeruing in ſome opinions, more preheminence, excepting the holy Booke, alwaies to bee excepted, and placed in the higheſt roome.

Q. *Who next?*

A. *Seneca*, an Author of ſo great Antiquity, and high aſpiring excellency in heauenly contemplation, which, according to the greatneſſe of his minde and learning, he plentifully in euery place powres out to his Readers, who liuing in the firſt ſpringing of the Church, imparted, and learned many things, to and of Chriſtians. Make tryall of this *Seneca*, *Plutarch*, *Plinius Iunior*, and others which liued in thoſe times, and conſider the elegant phraſes, and diuine ſentences in their bookes. In *Plutarch, de tranquilitate animi*, and, *de vtilitate ex inimicis capiendis*; and others, ſo ſquared by the rules of Chriſtianity, which *Plato*, *Ariſtotle*, and other more ancient Philoſophers, before

Chriſts time, are vtterly exempted from any taſt: and therefore with S. *Hierome* we conclude him amongſt the Catalogue of diuine Writers.

Q. *What is the right end and method of compoſing and reading of Bookes?*

A. For compoſing of bokes, men ſhould not compoſe bookes, but treaſures of hidden worths and ſecret depths, not as now, where *ſcribimus indocti, &c.* but ſuch as ſhold bee ſomething to all men, to young men, ſobriety; to old men, ſolace; to poore men, riches; to rich men, ſufficiency, that they may be ſuch contents to their owners, as they were to him, who in the midſt of his Library, ſaid: Here am I euen as it were encompaſſed with heauen it ſelfe, in my paradiſe of ſweeteſt content, hauing ſo many learned Counſellors, ready to inſtruct me night and day, that I am here euer leſt alone when I am alone; euer leaſt idle when I ſeeme to be idle, inſomuch that with my continuall reading and meditation, my breaſt is made the Library of Chriſt.

And for reading, what doth it profit barely ſo to ſpend time, to runne ouer the ſayings and writings of learned men, which is but to touch the skin of words, vnleſſe wee chew, ſwallow downe, and digeſt the very iuyce and marrow, and make it a part of our ſelues in our knowledge, practice and retention, in the fruit whereof wee reade of ſome ſo wonderfull capatious, as not to bee paralleld. *Claudius* the Emperour, who retayned in memory, all *Homer*, *Saluſt*, *Demoſthenes*, *Auicen*, *Ariſtotles* Metaphyſickes, *Tully*, and *Seneca*, who neuer heard any thing materiall, but imprinted it in memory. So *Scaliger* writes of himſelfe, that hee learned *Homer* in twelue dayes, all the Greek Poets in foure months; for which ſome others ieſted at him, ſaying: He made haſt, to digeſt ſo many Chickens in ſo ſhort a ſpace.

Q. *VVhat was the reaſon why Socrates, and ſome other Philoſophers committed nothing to writing.*

A. Socrates ſaid, his reaſon was, becauſe the paper would be more worth then what hee ſhould put thereon: another ſaid, hee would write nothing (as ſome that will not marry) becauſe hee might the more freely enioy other mens folly, as they other mens wiues.

Of the wonderfull ability, acts, arts, and gifts of ſome men.

It is written of S. *Hierom*, that at twelue yeares old, hee interpreted the whole Scriptures, and in his age had read and composed 1000 Bookes.

S. *Hierom* wrote ſo much, that one in his life time can hardly read his workes.

Iulius Cæſar could at one time, read, write, heare, and indite.

Iohannes Baptiſta Poeta writes of ſome ſo excellent, that they could indite to ten writers in graue and ſeuerall matters, faſter then they could pen.

There was one that compriſed all *Homers Illiads* in ſo ſmall a Volume that it could be put into a nutſhell.

So there was an Italian, that wrote the Apoſtles Creed, and the beginning of S. *Iohns* Goſpell diſtinctly in the bredth of a penny, to the amazement of *Charles* the fift, Emperour: and *Clement* the ſeuenth, Pope.

Another pictured *Colonia Agrippina* in ſo ſmall a forme; that a flye couered the whole portrature with her wing.

Another curious workeman carued vpon a Iewell the Chariot of *Phaeton*, foure horſes, their reines & feet; the leaſt thing apparant in that circle as their bodies.

Q. Which was the firſt booke that was printed with braſſe title and letters?

A. *M. T. C. de Officijs*, which coppie is this day reſerued in the publike Library at *Frankeford*. Printing and Gunnes were found out much about a time, which ſince it is hard to ſay, whether the one hath done more good, or the other harme; for, as by the helpe of Printing wee haue that done, in one day, by one man, that without it, many could not doe in a yeare by writing: now hauing that by this meanes eaſily imprinted vpon paper, which heretofore the ignorant ages wrote in the duſt; after that, vpon barkes of trees, vpon ſtones, penceld vpon Lawrell leaues; after that, in more nearneſs, vpon parchment: varying as diuerſly in the Action, as the ſtuffe. And for the latter iſſue of the Fryers braine, I meane Guns, the one hath not made a quicker way to inſtruction, then the other to deſtruction.

Q. What is the heauieſt burden the earth bears?

A. Some ſay the maſſie and pondrous mountaines of the earth, of which, ſome are of wonderfull fruitfulneſſe, admiration, and height. *Olimpus*, a mountaine in *Macedonia*, of that height, that it extends aboue the humid region of the ayre, aboue which, no bird flies, or winde blowes. Many famous Mountaines are there in *Iudaea*; *Syon*, the moſt ſtrong, vpon which the Tower of *Hieruſalem* was built; *Thabor*, the moſt pleaſant, in the middeſt of *Galile*, whereon Chriſt ſeemed to bee transfigured; *Hermon*, the moſt high, which *Seon* King of the Amorits worſhipped; great *Lybanus*, famous for Cedars; *Carmel*, the moſt fruitfull habitation of *Elias*, neare which the 450 of *Baals* Prieſts were ſlaine; *Sina*, the moſt holy, on which the voyce of God was heard, and the Law giuen, of ſome called *Horeb*: *Pelion*, and *Oſſa*, and ſome others, as *Pliny* reports eight or nine Germane miles high: in *Europe*, the Alpes, and ſome other; yet none of theſe ſo burthenſome to the earth as a ſinner, neither are they as ſome would haue them, the botches of the earth, but the goodly ornaments thereof, and much honoured by God, for vpon mount *Moriah*, *Salomon* built the Temple: vpon a Mountaine Paradiſe was ſituate: The Arke reſted vpon the Mountaines of *Araret*: *Lot* was commanded to eſcape to the Mountains: vpon a Mount the Law was giuen: Chriſt is deſcribed by the Church to come leaping vpon the mountaines: he was tempted vpon a mountaine:

preached vpon a mountaine, wrought Miracles vpon a mountaine, ordayned the 12 vpon a mountaine, departed to the mountaines when by force they would haue made him a king, conferred with the woman on a mountaine, prayed an a mountaine all night, was Crucified on a mount, appeared to his Diſciples vpon a mount, aſcended to heauen from a mount: His foundation is the holy mountaines, and thoſe hee will glorifie ſhall reſt on his holy Mountaine.

Q. *Who was he that in the confuſion of tongues, kept both his language and religion pure and vnchangeable?*

A. Haber, of whom it is very probable by the conſequence, that he had his name from his Parents, by the inſpiration of the holy Ghoſt, for hee, when all the reſt fell to Idolatry and relapſe, continued in the truth, and kept himſelfe free from the impiety of *Babylon*, and ambition of *Nimrod*: and hence it came to paſſe, that all his poſterity, euen to Chriſt, continued in the Hebrew Church, and were called Hebrews: So *Abraham*, being his follower, was called an Hebrew, not ſo much for his blood, as for his religion.

Q. *Who was hee in the Scriptures, that had* *neither his beginning, father, mother, anceſtor, nor end deſcribed or made knowne?*

A. *Melchiſedecke*, that King and Prieſt, a Type of the Godhead, eternally exiſting, as of the Manhood, vnſpeakeably conceiued.

Q. *Why is Chriſt, as it is in the Canticles, called the Flower of the field, and not the flower of the Garden?*

A. Becauſe the ſweete ſauour of his Grace is not included, as in a Garden, but open to all, as is the Field.

Q. *What trees were thoſe, that brought forth their fruit at the inſtant of their firſt planting?*

A. The Trees which GOD made in the beginning of the world, which immediately brought forth their fruit, as God ſpake the word.

Q. *What Trees are the moſt laſting?*

A. Moſt Trees are very ſtrong and durable, to withſtand the violence of wind and weather, the Oake increaſeth a hundred yeares, and decreaſeth longer: ſome trees will laſt ſixe hundred yeares, and the Cedar and Box tree are thought of everlaſting continuance: After whoſe example one thus moralizeth: As no fruit is to bee expected from that tree that doth not firſt bring forth leaues and bloſſomes, ſo no honour can accrew that Age, that in Youth doth not budde in diſcipline and labour.

Q. *What woman was the moſt beautifull that euer was in the world?*

A. *Eue*, becauſe ſhee was the immediate worke of GODS owne handes, produced without any ſecondary cauſes.

Q. *In what yeares, as it is coniectured, was* Adam *created?*

A. About 33, in his beſt perfection; and ſome learned men are of opinion, that the bleſſed ſhall riſe about that age.

Q. *VVho was hee that was borne, and neuer died?*

A. Elias.

Q. *Who was he that died & was not borne?*

A. Adam.

Q. *VVho was hee that being but once borne died twiſe?*

A. Lazarus.

Q. *Who was he that ſpake after his death?*

A. *Abraham*, to the rich Glutton.

Q. *What trees were thoſe that were Types* *of the Law and the Goſpell?*

A. The tree of knowledge of good and euill, and the tree of life, in the middeſt of Paradiſe, and both neare one to the other: for the Law, like the Tree of knowledge, ſheweth the deformity of our ſinne, but leaueth vs to the difficulty of the cure: but the Goſpell, like the Tree of life, healeth our infirmities, and with that good Samaritane, bindeth vp our wounds, ſo that we are able to take vp our bed and walke.

Q. *What creatures ſhapes are theſe that the Deuill neuer puts on?*

A. The Doue and the Lambe; & for this reaſon as it is coniectured by ſome, becauſe the true Lambe of God, vouchſafed from the innocency of this Creature to be ſo ſtyled: and in the forme of a Doue the holy Ghoſt appeared, the priuiledge whereof is as a bar to reſtraine him from inueſting himſelfe in ſo harmleſſe ſhapes: and therfore he preſents himſelfe in Goats, and Dogs, and Catts and ſuch like, which more ſort with his diſpoſition, as by the confeſſion of diuers Witches doth continually appeare: ſee the Booke of the Arraignement of Witches in *Lancaſhire, Lincolneſhire*: the Witch of *Edmunton*, to whom hee appeared in the ſhape of a Dog, and called his name *Tom.*

Q. *Which is the King among Serpents?*

A. The *Baſiliske*, a Vermine not aboue 12 fingers length, hauing a white ſpot on her head, as the enſigne of a Diadem; ſhe driueth away all other Serpents with her hiſſing, neither doth ſhee roule vp her ſelfe as others doe, but bears her body vpright to the middeſt, ſhee kills fruits but by breathing vpon them, burnes hearbs, breakes Stones.

Q. *What Beaſt, of all other the faireſt, in a moment was made the moſt deformed and loathſome?*

A. The *Serpent* it ſelfe, which being now ſo deteſtable, creeping vpon her belly, and licking vppe the duſt of the ground as long as ſhee liues; was before the fall, ſo amiable, ſo gentle, going vpright; being fedde with the ſweet fruits of Herbs and Leaues, ſweetly conuerſed with *Eue*; whereupon, as Saint *Baſil* ſaith, ſhee was thought to bee the more fit inſtrument for the Diuell to worke by, a ſodaine and feareful change for the Serpent, but a worſe for the Diuell, who before his fall, being ſo glorious a creature, turned himſelfe by contempt, from God into that woful condition wherein he abideth, and whereinto euer ſince he labors, to inthrall and draw others, not for any profit to himſelfe, or eaſe of his owne puniſhment, but onely to continue his contempt and hatred againſt God and his people, and therefore he is puniſhed according to the ſeueritie of Iuſtice, without mercy, becauſe he was his owne ſeducer, whereas man that fell by the wicked allurement of the Deuill, hath found fauor: S. *Hierom* ſaith, the Deuils name that talked with *Euah* was *Reſeph*.

Q. *Was the Serpent turned into a Reaſonable Creature when ſhee was made the Diuels inſtrument?*

A. Shee was not turned, neither did ſhee vnderſtand the ſound of the words, which by her the Deuill ſpake: but the Serpent is called crafty, for the ſubtilty of the Deuill.

Q. *What Creature was that, which was vtterly (as ſome Authors write) extinct in the flood?*

A. The Vnicorne, and thereupon they affirme, thoſe hornes that are ſo pretious to bee gathered from out the earth ſince the deluge. But many there are of a contrary opinion, and the reaſon is, becauſe they are many times named in the Pſalmes, which if they had no more beene, would not ſo haue beene mentioned, and therefore with theſe wee conclude, that they are, though not many, in ſome part of the Indyes, and ſome other few Countryes.

Q. *What is that which is the greateſt myracle in man, and of the which hee cannot bee depriued?*

A. The Conſcience, the Teſte to euery action, either to iuſtifie, or condemne vs in the ſame, which in the wicked is both the priſon, the Iudge, and the Tortor, the bridle before, and the ſcourge after ſinne, to which purpoſe is here annexed a ſtory of a woman, one of that fraile ſex, where on the one ſide an euill, on the other ſide a good conſcience ſhewed it ſelfe, as thus it followes: A Chriſtian Matron in priſon condemned for her Religion, and being with Child, fell in trauell with ſuch vehemencie of paine, that ſhee was forced to much impaciencie, which the keeper rebuking, asked her, if ſhe could not endure that little without ſo much clamor, how would ſhee ſhortly endure her death? to whom ſhee anſwered, To day I ſuffer as a wretched woman, and the daughter of *Eue* for my ſinnes, but to morrow I ſhall ſuffer as a Chriſtian, for the faith of Chriſt. To which purpoſe, ſaith

S. *Gregory*, What doth it profit thee, if all praiſe thee, and thy conſcience condemne thee, or, all men condemne thee, if thy conſcience acquit thee, and therefore how much euery one is in the iudgement of God and his owne conſcience, ſo much truly he is, neither more nor leſſe, therefore to thinke any man better for his greatneſſe without goodnes, is a vaine and blind deceit, when the vpright conſcience will tell thee otherwiſe.

Q. What Death was that that profited ſome thouſand of yeares before it was effected?

A. The Death of Chriſt, for he was the Lambe ſlaine from the beginning, effectuall from the firſt promiſe to all beleeuers, yeſterday and to day, and the ſame for euer.

Q. What ſhould ſeeme to be the reaſon, that in the Scriptures ſo few of Chriſts anſweres are directly to the queſtions propounded?

A. Becauſe our affections in our demaunds goe not the right way, and his anſweres are rather to inſtruct vs what wee ſhould aske then to anſwere vs in what we doe: as for example, amongſt the Diſciples of Chriſt, one deſired to ſit at the right hand, and the other on the left, but Chriſt anſwered, hee that would bee greateſt ſhould bee leaſt, ſome followed Chriſt, that hee ſhould giue them bread, but he preacht vnto them the heauenly bread which nouriſheth to eternall life. In another place being asked to heale the ſicke, hee anſwered, thy ſinnes are forgiuen thee, and ſo hee ſent the Samaritan from *Iacobs* well, to the fountaine of life.

Q. *What was* Godfrey *of* Bulleins *Apothegme of the Crowne of Chriſt?*

Laurea non hominem, geſtare nec aurea regem
Fas vbi rex diuum ſpinea ſerta tulit.

With golden Crowne, it is not fit to adorne
The ſeruants head, where Maſters Crowne
was thorne.

Yet the Popes of *Rome* thoſe proud ſeruants bragge, that the Chaire either takes them good, or makes them good, and from that concurrence of goodnes ariſeth ſuch a ſea of ambition and pride; that betwixt the humilitie of the Maſter, riding vpon the foale of an Aſſe, and the exaltation of the ſeruant riding vpon the necks of Kings and Emperours; a Crowne of Gold is oppoſed to a Crowne of thornes, but for the Chayre wee know if it takes them good, it makes them bad: if bad, it makes them worſe; for by the Lyons paw, iudge of the whole body. *Hadrian 6.* before he obtained the Papall dignity, taxed many abuſes in their Church, but afterwards when hee might haue mended them, hee thus excuſed it, When we were little ones, we ſpake as little ones, we did as little ones; but now being men, we forget or diſlike thoſe things we did being children: But this is no wonder there, for in a Country of Wolues it is lawfull for euery one to be a Wolfe.

Q. *Whether doe all creatures acknowledge the ſupremacy of the Pope, or not?*

A. Why not when they thus adulterate the Pſalme for their proofe, *God hath put all things vnder his feet*; that is, ſay they, vnder the Pope: Sheepe, that is, Chriſtians; Oxen, that is, Iewes and Heretickes; the beaſts of the field, thoſe are Pagans; the fiſhes of the Sea, thoſe are the ſoules in Purgatory; the fowles of the ayre, thoſe the ſoules of the bleſſed, rather of good and bad Angels.

Q. *Wherefore on the top of Church ſteeples is the Cocke ſet vpon the Croſſe, of a long continuance?*

A. The flocke of Ieſuites will anſwer you for, For inſtruction: that whilſt aloft we behold the Croſſe, and the Cocke ſtanding thereon, we may remember our ſins, and with *Peter* ſeeke and obtaine mercy;

as though without this dumbe Cocke, which many will not hearken to vntill hee crow, the Scriptures were not a ſufficient larum, which ſpeake daily to vs in the voyce of the Prophets and Apoſtles, The night is paſt, and the day is come, let vs riſe from the ſleepe of ſinne, that wee may embrace the light of Chriſt.

Another of the Pope.

As the Deuill offered Chriſt all the kingdomes of the world for a little worſhip, ſo the Pope offers with as much intereſt heauen, according to the Verſe;

Promittit Chriſto, nec habet munera dæmon,
Ridiculum eſt, cœlum, ſic dare Papa poteſt.

Q. *Whether (according as it is coniectured) is the number of Angels or men the greater?*

A. Many thinke that the number of Angels, to which multitude all mankind is compared to one ſheepe, which the true Shepheard leauing 99. vpon the hils, came to ſeeke this one going aſtray; by which they inferre that there is ſo many more Angels then men, by ſo much as 99 ſheepe that ſtayd exceed the number of that one that went aſtray.

Q. Why was man the laſt worke of God in Creation?

A. Becauſe according to his wiſedome he began his workes vpon the loweſt and inferior creatures, and ſo hee aſcended with his time to the more eminent and nobler: for firſt he made things without life, as the firſt matter, the heauens and the earth, and the like; after that, hearbes, plants, and trees, which haue a vegitatiue life onely; after, beaſts, birds, fiſhes, and ſuch other which haue a ſenſitiue life, and therefore it is no maruell that the God of order obſeruing this order, that man the moſt perfect creature, excelling all other both in body and mind, was his laſt and beſt workmanſhip, hauing an eſſence, and beſides an eſſence a vegitatiue life, and to that a ſenſitiue, and aboue this an intellectiue, and aboue this and all an apprehenſiue ſauing faith, which is the ſoule of the ſoule, and the reaſon of reaſon; and which being of himſelfe the *Microcoſme* or epitome of the whole world, it was neceſſary the whole world ſhould be made before the epitome thereof could be drawne.

And although as ſome obiect, that many creatures in many things excell man, as the Elephant more large of body, the Hart more ſwift of foot, the Bull more ſtrong, the

Eagle better ſighted, the Dog of better ſent, the Daw of longer life, there is yet in man wiſedome, by the which hee conuerts all theſe to his vſe and ſeruice.

Q. *Whether is it better to be borne of high birth onely, or from the meane to be of an ingenuous diſpoſition and learned education?*

A. *Quem genus eſt genius, pariter virtutis & artis*
Nobilitat, vere nobilis ille vir eſt.

Sed:

Qui virtutis egens tantum ſua ſtemmata iactat
Mobilis ille magis, nobilis ille minus,
Nobilis arte mihi eſt pluris quē nobilis ortu.

Engliſhed.

To be of high birth, and of worthy fame,
A double honor doth ore'guild that name.
But who hath onely title without worth,
Hath crackt Fames trumpet that ſhould ſet it forth.
But who hath Wiſedomes riches, Vertues ſtore,
Let his deſcent be meane, his worth's the more.

Argus, King of Peloponeſis, for his ſingular wiſedome and circumſpection, was fained by the Poets to haue had 100. eyes, *Briarius* for his dexterity and proweſſe, 100 hands; ſo it was ſaid of *Bernigarius*, that he knew all that was knowable; of *Hippius Eleus*, that he was wont to glory that there was no Art that he was ignorant of, were it liberall or mechanicall, inſomuch that the ring that he wore on his finger, the cloathes that hee put on his backe, were all of his owne making: but yet for all this hee is the wiſeman that learnes from euery man, he is the ſtrong man that rules his owne affections, the rich man that reioyceth in his owne portion, worthy of honor that honoreth others.

Q. *One came to demand of* Eucritus *the wiſe Philoſopher, whether he had rather be* Crœſus *or* Socrates; *and what was his anſwer?*

A. Quoth he, *Crœſus* whilſt I liue, but *Socrates* when I die.

Q. *Whether doe more ſoules goe to heauen out of Church yards, or from the gibbet?*

A. From the gibbet certainly, as the good Thiefe from the Croſſe, and no doubt many others; but from the Church-yards none, there carkaſſes lie buried, but the ſoules before are fled.

Q. *What is the beſt preſent cordiall to ſweeten the future pill of death?*

A. Preparation and dedication, whence enſues mitigation; to which purpoſe ſaith *Seneca*, doe that which muſt be done whilſt thou art ſtrong, whilſt thou art wiſe, whilſt thou art thine, expect not future time, but embrace the preſent, for that which is to come is not yet time, and when it ſhall be, peraduenture it ſhall not be to thee.

And yet further to prepare vs, which for the moſt part diſprepares the world, ſince we ſlip not ſuddenly into the graue but by degrees, we thinke like the foole that gazed at the Sunne, we paſſe not though our progreſſe bee neuer ſo ſwift, and therefore a little to forewarne vs, if any caution may enter theſe ſteely times of ſecurity, we dye daily, and ſome part of our life is continually lopt off, yea we decreaſe euen in encreaſing: for firſt we loſe infancy, then childhood, after youth, then middle age, till at laſt death with theſe harbingers ſeazeth vpon our old age or ſome age. To which purpoſe is here annexed a ſtory of one who had couenanted with Death, that he at no time ſhould come and take him vnawares without ſufficient warning: but firſt hee ſhould ſend ſome meſſengers aforehand to ſay he was comming, to which they were both agreed ; vpon which compact this party liued for a long time very careleſſe and ſecure, at laſt Death comes and ſuddenly arreſts him: why, quoth he, thou haſt not performed thy promiſe, and thereupon began to wrangle and complaine of fraud: but Death thus pleaded for himſelfe, that he had ſent many meſſengers, for ſix yeares ſince hadſt thou not a great Feuer, after that the paine of the ſtone, cough and head-ach, and now laſtly a comſumption; and what were all theſe but my meſſengers? and therefore hauing performed my promiſe goe with me.

Q. *What thing is that that goeth ſwifteſt of all mouing things, and yet the moſt apprehenſiue of all liuing things, cannot perceiue his inſtant motion?*

A. The Sunne, which according to Aſtronomicall coniecture, runnes two hundred ſeuen and twenty thouſand miles in one houre.

Q. *Who are thoſe that are neareſt to the Sunne riſing, and ſee firſt day, and yet themſelues are of the colour of the night?*

A. Æthiopians.

Q. *What Bird is the moſt portendous of death?*

A. The Schrichowle, whoſe throat pronounceth no vowell, but a kind of groning note; and which as ſome ſay to be heard or ſeene in the light, or in Cities or Townes, is very ominous, although ſome haue ſleighted the portent of this or any other: as *Moſellanus* the Iew, a wiſe Captaine, marching on towards the warres, a certaine Prophet bade him ſtand ſtill that they might heare the next augury by birds; when he ſecretly in contempt thereof ſent for a bow and arrowe and kild the bird; which the Prophet noting ſeriouſly rebuked him: who thus excuſed it, quoth he, This was a fooliſh bird, to foretell the euent of our iourney; and was ignorant of her owne ſafety, which ſhe ſought not to preſerue.

With like folly *Hannon* King of Carthage cauſed many birds to be taken, then to bee put forth and taught to ſing, *Hanno is a god:* in which ambitious folly hee was deceiued when hee thought that thoſe would not onely continue that note, but inſtruct all the quiriſters of the woods in the ſame beſides; for they neither kept it in themſelues, nor taught it vnto others, but fell to their old tunes againe.

Q. What birds are thoſe that haue two hearts?

A. To anſwer with *Theophraſtus*, the Partrich is that bird of deceit, for it is the embleme of deceit, as it is in the Pſalme, *They haue ſpoken with a heart and a heart*: and in another place, *Wo to them of a double heart.* There is a place in *Ieremy* which ſayth, that the Partrich nouriſheth what ſhee brought not forth; vpon which place *Lyra* and other Eccleſiaſticall writers comment, that the Partrich ſteales anothers egges and hatcheth them vp, which after hearing the voyce of their owne damme, forſake the Partrich, and leaue her in her crafty folly.

Further it is obſerued of this bird, that ſhe is full of deceit, euen to deceiue the hunter, and many times therein ſo ſpeeds, as ſhe preſerues her ſelfe and her young ones; for being found together with them, ſhee will take her to her feet and runne before them as if ſhe had forgot the vſe of her wings, thus training her purſuers after her, whilſt her young ones doe eſcape, and after flies away: which ſimilitnde *Dauid* alleageth of himſelfe, hunted by *Saul* like the Partrich vpon the mountaines.

Q. *What birds are thoſe that are called prophets twice borne?*

A. The Cocke: firſt an egge from the Hen, after a Cocke from the egge: they foretell ſeaſons and changes of weather, according to the verſe:

Some ſay for euer gainſt that ſeaſon comes,
Wherein our Sauiours birth is celebrated,
The Bird of dawning ſingeth all night
long,
And then they ſay no ſpirit dares walke
abroad.
So ſacred and ſo hallowed is that tune.

W. Shakſ.

Q. *Which are the Schoole-maſters of deadlieſt doctrine?*

A. Euill company, to which purpoſe *Æſop* tels a tale how the Storke being taken amongſt other birds thus pleaded for fauour, in regard ſhe was no bird of rapine, but iuſt, louing, and compaſſionate to her damme, that ſhe might eſcape: no, quoth the fowler, ſince you are taken in the like ſnare thou ſhalt taſte of the like fare. Yet a certaine Chyrurgion, as told another, had brought vp a Stare, and taught her to ſpeak Beware of euill company; at laſt breaking her bonds, ſoaring amongſt a company of her wild fellowes, ſhe was taken with the reſt in a net, and was with the reſt to be kild, but by her oft repeating her note ſhee eſcaped with better lucke then the Storke.

The vſe of both to the Reader.

The Stare eſcap't that was at point to dye,
Becauſe ſhee ſpoke, beware ill company:
But the poore Storke being taken in the net,
With all her pleading out ſhee could not get;
If by ill company thou fall i'th ſnares,
Feare the Storkes lucke, as well as hope the Stares.

Q. *What creatures are the moſt vſefull, the moſt needfull, the moſt powerfull, either to help or offend man; and which the moſt ſuſtentiue?*

A. Fire and Water, that heat and coole, purge and purifie all things: of which, though Both bee irreſiſtable in their fury, yet wee conclude, water the more vſefull, the more powerfull, the more vitall, bringing forth, nouriſhing and preſeruing infinit creatures, more, and greater then any other element: when in the fire, nothing doth liue but onely that doubtfull *Salamander*. To which purpoſe is here annexed a ſtory of a contention that fell betweene two Idolaters, a Perſian, & Egyptian, which of their gods were the moſt powerfull: the Perſian ſaid, that his god, which was Fire, did conſume or deface all other gods, being for the moſt part either of gold, ſiluer, or wood; being both brought together, the Egyptian had bored his wodden god full of holes, filled them with water, and ſtopped it in with wax, which when the Perſian fiery god drew neare it, the wax melted, and the water ruſhed out, and put out the Perſian god, to his owne diſgrace, and his ſeruants loſſe.

Q. *What is that that is the originall of more Creatures of ſeuerall natures then any other?*

A. The Egge, out of which proceeds birds flying, innumerable creatures ſwimming in the water, diuerſity vpon the land, as the *Lyzard* and others; in both land and water, as the *Crocodile*; two footed, as the *Henne*; wanting feete, as Serpents; with many feet, as the *Locuſt*.

Q. *Of the Flye, what bringeſt thou?*

A. That there is no creature ſo ſmall nor deſpicable, in which the power and wiſdom of God doth not wonderfully appeare: contemplate the Flye, that litle creature, that deceaſeth with a fillip: I doe not ſay, to know where ſhee is all winter, but, tell mee whether in her the wiſdome of God doth not as much appeare, as in creating of that great body of the Sunne, the life of her, and nouriſher of all creatures; obſerue with what nimbleneſſe, by her owne naturall appetite ſhe moueth her little body from place to place, how ſhee implyeth her many feet: Likewiſe the Ant, a leſſe, a more ſlow, but a wiſer Creature; in her, her prouidence, her diligence: vouchſafed for their wiſdome to bee called a people: how they prouide their meat in Summer; how they worke by Moone-light, fearing weather; how by their diligence flinte ſtones haue beene worne by their feete; how they bury their dead, and the like, and then ſay not but they are a noble ſubſtance, as the skye, for that is but a ſimple, this a liuing ſubſtance, and therfore by the law of nature, to bee preferred before a more noble, wanting life: one ſaid merily, hee would not kill a flye, because it might haue a father and mother: I am ſure the great God is that little creatures Father, if the Sunne bee her Mother.

Q. *Into how many parts was the world heretofore diuided, and whereupon tooke they their denomination?*

A. Into foure parts, *Aſia, Europe, Affrica,* and *America*: *Aſia*, ſo called of the

Daughter of *Ocean* and *Thetis*: or as ſome ſay, of *Aſia*, the Sonne of *Manee* King of Lydia: it is ſeparated from *Europe* by the Riuer *Tanais*, now called *Don*, by the Sea now called *Mare de Zabache*: and by *Pontus Euxinus*, now *Mer major*: and by part of the Mediterranean Sea: & from *Africke* by the Riuer of *Nyle*.

Europe, of *Europa*, daughter of *Egenor*, King of Aginor, king of Lybia: how it is ſeparated from *Aſia* is already ſhowne: and from *Africke* by the mediterranean Sea.

Affricke, which ſome ſay is ſo called of one *Affer*, of the line of *Abraham*: it is ſeparated from *Europe* by the Mediterranean Sea, and from *Aſia* by the Riuer of *Nyle*, by whoſe occaſion Geometry was firſt found out by the Inhabitants of Egypt, in meaſuring out their ground and metes ouerflowed by the Riuer *Nylus*.

America, or Weſt *India*, ſo called of *Americius Veſpaſius*; but firſt found out by *Chriſtopher Columbus*, of Genua, in the yeare of our Lord 1492. It is in manner of an Iland, round about inuironed with the great Ocean Sea.

Q. *How many were the Monarchies of the world?*

A. Foure, the firſt of the Aſſirians, founded by *Ninus*, about the yeare of the world, 2220, when after it had endured the terme 1650 years, it was loſt by *Aſtiages*, and conquered by *Cyrus*.

The ſecond Monarchy was of the Perſſians, founded by *Cyrus*, in the yeare of the world 3425; which after it had endured 191 years, was loſt by *Darius*, and ſubdued by *Alexander* the great.

The third Monarchie was of the Grecians, founded by *Alex.* the great, 320 yeares before Chriſt: after the death of *Alexander*, it was diuided among the Prefects, which in his life time hee had appointed in diuers Countries: by which diuiſion, *Seleucus* was King of Syria, *Ptolomeus* of Egypt, *Antigonus* of Aſia, *Caſſander* of Macedonia and Greece: all which Countries were after ſubdued by the Romans.

The fourth Monarchy was of the Romans, founded by *Iulius Caſar*, after the building of Rome 706 yeares, and before Chriſt 47 yeares.

This Monarchy flouriſhed about the ſpace of 470 years; after loſt and diuided: and about the yeare of our Lord 801, it was reſtored by *Charles* the great, and by him vnited to the Crown of *France*; and by his ſucceſſors tranſlated into Germany, where it yet remaineth as a ſhadow only of the greatneſs of the ancient Romane Empire.

Of the ſixe Ages of the World.

The firſt age frō the Creation to the Flood, endured according to the *Hebrews* 1656 yeares, which agreeth with S. *Hierom*, *Bede*, *Philo*, & the common text of the Bible: the 72 Interpreters, & *Euſebius* hold it endured 2242 yeares: S. *Auſtin* is of opinion that it endured 2272. From this age wee paſſe further, intending breuity.

The ſecond Age from *Noah* his Flood, til the birth of *Abraham* endured, according to the 72 Interpreters, *Euſebius*, & the greateſt part of Writers 942 years; & according to the *Hebrews* but 292. In this age was builded the Tower of *Babel*: the Empyre of the Aſſyrians began, and the great Citie of *Ninive* was builded, which contained in circuit three daies iourney.

The third Age from *Abraham* to *Dauid* endured by the agreement of all Authors 942 yeares: during this Age was the peregrination of *Abraham*: the beginning of the Amazons, *Sodome* and *Gomorra* deſtroyed: *Ioſeph* ſold to the Egyptians: *Moſes* paſſed the red Sea: *Iob* the iuſt: *Iaſon* conquered the Golden Fleece: the deſtruction of *Troy*: the *Latines* began to rule in Italy.

The fourth Age from the beginning of the reigne of *Dauid*, till the peregrination of the Iewes into *Babylon* endured 485 yeares: during this age, the Empyre of the Aſſyrians was tranſlated to the Medes: Carthage was built by *Dido*, and Rome by *Romulus*: the deſtruction of Hieruſalem by *Nabucodonozor*, and thereupon the captiuity of the Iewes.

The fift Age from the tranſmigration of *Babylon*, to the comming of Chriſt, for euer bleſſed, endured by the agreement of all 589 yeares: during this age, *Cyrus* began the Monarchy of the Perſians: the 70 yeare of this age the Iewes returned to their Countrey: *Plato*, *Ariſtotle*, and *Demoſtenes* flouriſhed: *Alexander* wonne the Monarchy of the world, and *Cæſar* vſurped the Empire of Rome.

The ſixt Age began at the birth of our Sauiour Chriſt, and hath endured to this time, which is 1623, and ſhall from hence continue to the worlds end.

Of the ſeauen wiſe men of Greece, their names, and why they were ſo called.

When wiſdome forſooke the earth, and folly was inueſted in the roome therof, ſome from ſmall ſparks began to aſſume the name of wiſe men, and they were Greekes; of which *Byas*. borne in the hauen towne of *Prieme*, in the Country of *Iönia* was one: *Solon*, borne in the Iland of *Salamine*: *Chilo*, borne in *Lacedemonia*: *Cleobulus*, borne at *Lind* in the Iſle of *Rhodes*: *Pittacus*, borne at *Mycilene*, in the Ile of *Lesbos*, *Thales*, born at *Myleto* in Greece: *Periander*, King of *Corinth*. Theſe were the reſt of wiſemen it ſhould ſeeme in this ſcarcity: for when there were many, notice was ſcarce taken of any, and yet at this day in the plenty of wiſe men, in the opinions of ſome truly wiſe, there is no ſuch ſtore, for ſay they, it is one thing to ſpeake wiſely, another thing to liue wiſely, another thing to bee accounted a wiſe man, but the greateſt thing to be a wiſe man, to liue by his full knowledge, to aske counſell in what hee doubts, and to liue in the practice of what he knowes and learnes.

Of the ten Sibylls.

The firſt was of *Perſia*, called *Samberta*, which among other Propheſies ſaid : *The wombe of the Virgin ſhall bee the ſalvation of Gentiles.*

The ſecond was of *Libia:* one of her propheſies were: *The day ſhall come that men ſhall ſee the King of all living things.*

The third was *Themis,* ſurnamed *Delphica*, becauſe ſhee was borne and propheſied at *Delphos*, *A Prophet ſhall bee borne of a Virgin.*

The fourth was *Cumea*, borne at *Campania* in Italy, who propheſied: *That God ſhould bee borne of a Virgin, and converſe among ſinners.*

The fift was the famous *Erithrea*, borne at *Babylon*, who eſpecially propheſied a great part of our Chriſtian religion, in certaine Verſes, recited by *Euſebius*, the firſt letters of every which Verſe being put together, make theſe words: *Ieſus Chriſt, Sonne of God, Saviour.* Theſe verſes are tranſlated into Latine by S. *Augustine, lib.* 18. 25. of the City of God, where they may be read at large.

The ſixt was called *Samia*, borne in the Ile of *Samos*, which ſaid : *Hee being rich, ſhould bee borne of a poore Virgin, the creatures of the earth ſhould adore him and prayſe him for ever.*

The ſeauenth was called *Cumana*, from the name of the place where ſhee propheſied: ſhee Propheſied, *That hee ſhould come from heauen and reigne here in pouerty.*

The eighth was *Heleſpontica*, borne at *Marmiſe*, in the territory of *Troy*: *A woman ſhall deſcend of the Iewes called* Mary, *and of her ſhall bee borne the* Sonne *of God, his Kingdome ſhall remaine for euer.*

The ninth was of *Phrigia*, & propheſied in the Towne of *Ancire*, one of her ſayings were: *The higheſt ſhall come from heauen, and confirme the counſaile in heauen, and a Virgin ſhall bee ſhewed in the vallies of the deſerts.*

The tenth was *Albunea*, ſurnamed *Tiburtina* becauſe ſhee was borne at *Tyber*, fifteene miles from *Rome*: *The inuiſible Word ſhall bee borne of a Virgin, hee ſhall conuerſe among ſinners, and ſhall of them bee diſpiſed. Lactantius Firmianus* rehearſeth diuers of their Propheſies, without making any particular mention of them: they are to bee referred ſpecially notwithſtanding as it ſhould ſeem vnto *Sibylla Samberta*, who wrote 24 books in verſe, chiefly intreating of the coming, miracles, and life of Chriſt, whereunto the ſayings of all the other Sibyls are conformable.

The

The ten Perſecutions vnder the Romane Emperours.

THE firſt began in the 13 yeare of *Nero*, in ſuch ſort that Chriſtians were faine to hide themſelues in the caues of the earth.

The ſecond, in the twelfth yeare of *Domician*, who cauſed S. *Iohn* the Euangeliſt to put in a veſſell of burning oyle, whereof hee receiued no hurt.

The third, was in the tenth yeare of the reigne of *Trajan*.

The fourth, began vnder *Marcus Antoninus*, and *Aurelius Commodus* Emperours.

The fift, vnder *Seuerus* Emperour.

The ſixt, began by the indignation of *Maximinus*, who eſpecially perſecuted the Clergy.

The ſeauenth, began vnder the Emperour *Decius*, and continued cruelly.

The eight, vnder the Emperour *Valerius*.

The ninth, vnder *Aurelianus*.

The tenth, began by the commandement of the Emperours *Diocleſianus*, and *Maximianus Herculeus*, this perſecution was farre more cruell and generall then any of the reſt, inſomuch that *Diocleſian* in the Eaſt, and *Maximianus* in the Weſt, deſtroyed all

Churches, and tormented the Chriſtians with all ſtrange torments.

The eight times Rome *hath beene taken.*

First, by the *Gaules*, vnder the conduct of Captaine *Brennus*.

2 By *Alarick* King of *Gothes*,

3 By *Genſerick*, King of *Vandales*.

4 By *Tolita*, King of *Gothes*.

5 By the ſame *Tolita*, after *Bellizarius* had re-peopled and repaired it, *Bellizarius* more infortunate then *Rome*, the onely man for proweſſe in his time, came after to the amazement of greatneſſe, by Fortunes wheeling, to ſtand by the high-way ſide and beg, *Date obulum Bellizario*, Giue a halfepeny to *Bellizarius*.

6 By the *Mores* and *Saraſens*, followers of *Mahomet* his law, *Gregory* the 4. Pope.

7 By *Henry* the fourth Emperour of *Germany*, *Gregory* the 7. Pope.

8 *Rome* was laſtly taken by *Charles* the laſt Duke of *Burbon*, who being ſlaine as he ſcaled the walles, thereby the Souldiers without a head tooke more aduantage, to deſtroy the City, and commit all kinds of enormities, ſauing that they burned not the

Churches, though they ſpoyled and robbed them to the vtmoſt, moſt of the Army being *Germanes* and *Lutheranes*, this hapned to *Rome* in the yeare of our Lord 1527. *Clement* the 7. Pope.

The ſeauen Saxon Kingdomes that England was once diuided into.

THe firſt, was the Kingdome of *Kent*, which had his beginning of the Saxon *Hengiſt*, in the yeare of our Lord 476, and continued 342 yeares.

The ſecond Kingdome was of *Suſſex*, or South-Saxons, which began by the Saxon *Ella* in the yeare of our Lord 482: this continued 112 yeares.

The third Kingdome was of *Eaſt-angles*, or Eaſt Engliſhmen, and contained *Northfolke* and *Southfolke*: it was firſt begun by the Saxon *Vffa* in the yeare 492. This Kingdome continued 376 yeares, the laſt King whereof was St. *Edmund*, martyred by the *Danes*.

The fourth, was the Kingdome of West-Saxons, contayning the Weſt countrey of England, and had his beginning from the Saxon *Cerdicus* in the yeare 522, and continued 378 yeares: The Kings of this countrey ſubdued at length all the other ſixe Kingdomes, making all the South part of this Iland one Monarchy.

The fift was the Kingdome of Northumberland, contayning the Countreys betwixt *Humber* and Scotland, and had his beginning of the Saxon *Ida*, in the yeare of our Lord 547: This continued the terme of 409 yeares, firſt vnder the Saxons, and then vnder the *Danes*.

The ſixt Kingdome was of the Eaſt-Saxons, or Eſſex, which began by the Saxon *Sebert* in the yeare 614, and continued till the eight yeare of *Edward* the Elder 293 yeares.

The ſeauenth Kingdome was of *Mercia*, containing Huntingtonſhire, Hertfordſhire, Gloceſterſhire, and others, and was the greateſt of all the other, taking his beginning of the Saxon *Penda* in the yeare 626, and continued from *Penda*, till that *Edw*: the elder chaſed out the *Danes* about 280 yeares.

Theſe ſeauen Kingdomes of the *Saxons*, beſides that of Wales and Scotland, were all contayned at once in this Iland of *Brittaine*, and continued a long ſpace.

Of

Of the fortunate Ilands.

Where the Ayre is of that ſingular temperature, the Earth of that fruitfulneſſe, that the Husband-men haue their Harueſt in March and Aprill. Here all good things do abound, plenty of fruites, plenty of Grapes, the Woods and Hedges bringing forth excellent Apples of their owne accord. There the Graſſe mowed down, in fiue dayes ſpace will grow vp to the length of a Cubit. At Chriſtmas they haue Summer, and all fruits ripe. The earth yeelds her fruits fiue or ſixe times a yeare. In their ſowing, euery two graines bring forth a thouſand.

Q. *Whether are there ſtones ingendered in any place then in the earth?*

A. There are, and firſt, the thunderſtone in the aire ingendred out of a cold and dry ſubſtance, diuers pretious ſtones breeding in diuers creatures; beſides, (as *Eraſmus* writes) a ſtone which ingenders in the body of man, which ſtone may no leſſe inſtruct vs of mortalitie and death, then thoſe ſtones in times paſt which were vſually brought to the Emperour at his Coronation, by the makers of Tombes, that hee might chooſe and direct of what ſort of Marble, or other ſtone, his ſhould be made of.

Ad lectorem: ad meipſum.

Rumpe mei Lapidem cordis Seruator Ieſu,
Vt mollita pio viſcera melle fluant.

Q. *What was the puniſhment in auncient time for ſlaues, before Gallyes were.*

A. Condemned to the Mill, and thoſe that thus performed the labor of the Horſe, or the winde, had a large fillet put about their necks, that they might not put their hands to their mouths to eat either the meale or the corne, ſo that what the *Iewes* were forbid to doe to the Oxe, theſe did to men. This is more largely commented vpon by *Thomas Aquinas*, of whom it was ſaid being a boy he was called for his ſilence amongſt other Schollers, the mute Oxe; but his Maiſter *Albertus Magnus* perceiuing his ſtudious diſpoſition and ſharpnes of wit, ſayd, This Oxe, if hee begin to Low, will fill all the world with his Lowing.

It is ſaid further of him, that his Maiſter *Albertus* hauing made the ſtatuary of a man, ſuch art was vſed in the reſemblance, that with wheeles and engins ſo cunningly couched and hid therein, it not onely moued the foot, but the tongue and eyes, and ſpake ſome words very diſtinctly. This Statuary he conuayed into his Chamber, his Scholler *Aquinas* being buſie at his Booke, from whence it went into his Study and ſpake, hee ſtroke into a great aſtoniſhment, ruſhes vpon it, throwes it downe and breakes it, Oh (quoth *Albertus*) thou haſt at an inſtant deſtroyed my thirty yeares recreation.

Q. *Are the Starres liuing creatures or not?*

A. They are not, though there are ſome that affirme the contrary of the Sunne, and the Moone, and ſome Starres, which they ſay are animate, and the reaſon is, becauſe they are commanded to runne their courſe. And in *Ieremy*, the Sunne is named the Queene of Heauen: and ſome auerre from the teſtimony of *Iob*, where hee ſayth, The Starres were not pure in his ſight, that therfore they are reaſonable creatures, and capeable of vertue and vice.

Q. *How is the Pope compared to the Sunne?*

A. Of late times it is ſaid of the Pope, that hee is as the Sunne and the greater light, Kings and Emperours are as the Moone, and the leſſer light, and receiue their ſerenitie from the Sunne.

Q. *What is the difference betweene the viſions of the Sunne and the Moone?*

A. Vnder the Sunne is ſeene continuall day, euery moment heate and pleaſure: hee beholds men riſing, working, walking, dining, ſtirring, guilded trees, and flowery meades, and all this by the light of his owne light, whereas on the other ſide the Moone walks by ſolitary ſhadowes and comfortleſſe darkneſſes, heares not the ſingers in the woods, ſees not the laborers in the fields, peepes in vpon ſleepers and dreamers, ſo that ſhee may thinke all mortalls dead.

Of the Eclipſe of the Moone, and of the Soule.

Vt ſolem tellus lunamque ſtat inter opacem,
Stat peccatum inter meque Deumque meum.

As the Interpoſition of the earth betweene the Sunne and the Moone is the Eclipſe of that light, ſo the interpoſition of ſinne betweene God and the Soule is the cauſe of the Eclipſe thereof, and therefore ſayth the Prophet in the conſideration thereof, Thou haſt couered thy ſelfe as with a cloud, ſo that no prayer may approach thy Sanctuary.

To which purpoſe, in alluſion whereof, ſaith an Author, hee that lookes for ſtability in the various change of humane affaires, without eclipſe or interpoſition, may aſwell expect conſtancy in the Moone, which ſometimes ſeemes full, ſometimes empty: ſometimes not at all, as it did to the Aſſe, that drinking in the water thought hee had drunke it vp, becauſe at firſt hee ſaw it in the water, and by and by it was gone, being hid vnder a cloud; and which further are illuſtrated in theſe Verſes following.

Luſus fortunæ, variatur imagine Lunæ,
Creſſit, decreſſit, conſtans conſiſtere neſcit.
The wheele of Fortune, and the reſtleſſe
Ocean,
Are like the Moone, their miſtris, ſtill in
motion.

Q. *What Art is that that makes vſe of the moſt vileſt things in the world?*

A. Phyſicke makes vſe of thoſe things, ſome wonder were created, as of Scorpions, Flyes, Waſps, Serpents, Toads, and ſuch like, nothing being ſo vile but ſerues for ſome vſe, and many herein effectuall, according to the Poet:

Ther's nought ſo vile that on the earth doth liue,
But to the earth ſome ſpeciall good doth giue.

Nor nought ſo good, but ſtrain'd from that faire
vſe,
Reuolts from vertue, ſtumbling on abuſe:
Vertue it ſelfe turnes vice, being miſapplyde,
And vice ſometimes by action dignifide.

Pope *Alexander* the fourth diſputed on a time at his table, Whether the Commonweale were better to haue many Phyſicians, or to bee without: ſome ſaid, better to bee without, for 600 yeares was *Rome* without, and neuer in better health. But his holineſſe affirmed, hee thought otherwiſe; for, quoth hee, if there were no Phyſicians, the world would ſcarce conteine her people: A worthy anſwer of the Pope, for if the Phyſician kills the body, hee the ſoule.

Pithagoras calleth Phyſicke, A diuine thing: if it bee ſo, then I hope it cures the ſoule, aſwell as the body, otherwiſe the creature is not ſound, if hee be ſicke in the nobler part.

Q. *Which is the principall of all diſeaſes?*

A. Some ſay, the Plague is principall of all diſeaſes, as War the head of all calamities; yet gluttony kills more then either the plague, famine, or ſword: for, though all loue health, yet moſt betray it this way, eſpecially thoſe, *quibus cœna pœna, pulpa culpa* *pa, ſpicula pocula, vagina lagina, prælia prandia:* whoſe fare is their ſnare, whoſe healths are their ſickneſſe, whoſe warres are their dinners: for more ſuch haue beene hurt by naked and flattering *Venus*, then by armed and irefull *Mars*.

Q. *What was Theophraſtus complaint at his death?*

A. That Crowes, and Dawes, and Harts liued ſo long, being things of ſo little worth, and mans life was ſo ſhort, that hee liued not to attaine the full depth of any knowledge and perfection in this world, as it followeth in this Verſe:

Vt ſoli deſapiat, nulli ſua ſufficit ætas,
Mors prius à tergo, quam ſapiamus adeſt.

Skill comes ſo ſlow, and Death doth ſo
life craue,
That, paſt the ſchoole, w'are entred to the
graue.

But wee Chriſtians ceaſe that complaint and ſay, If wee liue but to know God as we ſhould, wee liue long enough, for in the world to come, all fulneſſe of knowledge ſhall bee made manifeſt vnto vs.

Q. *A certaine Hermit learned three leaues, and what were they?*

A. The Redde, the White, and the

Blacke: the blacke was his perpetuall meditation of death; the redde, the vertue of Chriſts paſſion; and the white, bleſſed life.

Seneca ſaith, hee learned two leaues: Before Age to liue well; in age to dye well: in this early wiſdome ſo to prepare, that aftergriefe may not ſeaze vpon paſſed ioy.

Q. *Of old men, and why they are called twiſe children.*

A. Not ſo much for the weakeneſſe of their age, as for their reſemblance otherwiſe; for firſt their hayre turnes white, as moſt childrens are in their infancy: next, they haue baldneſſe or ſcarcity of hayre: thirdly, want of teeth: fourthly, weakeneſſe, lightneſſe of minde, and childiſhneſſe of manners; and then delight they in the company of children, as if they would call them fellowes; and therefore ſaith one: Old men that carry their legges in their hands ſhould ſmell of honeſty.

Certaine old men rebuked and threatned diuers young men, for ſome miſdemeanour towards them as they paſſed by them in a Church yard: quoth one of the young men, It makes you the more bould becauſe you are ſo neare your houſes, meaning their graues.

One ſaid, I feare not old age becauſe I haue nothing to accuſe mee in it.

Another ſaith: I feare old age becauſe it comes not alone.

Quid Puer, quid Senex?

Take away the firſt letter from *Puer*, for a Boy, and there remaines *Ver*, which ſignifies the Spring.

Take the two firſt letters from *Senex*, for an old man, and there remaines *Nex*, which ſignifieth Death: and thus are both their Natures expreſſed in both their Names. *VER. NEX.*

Q. *Some Ancients were wont to ſweare by the number of foure, & what was the reaſon of that?*

A. Becauſe no number ſeemed to bee more perfect then this: firſt, for becauſe there are foure elements, Fire, Ayre, Water, Earth: foure ſeaſons of the yeare, Spring, Summer, Autumne, Winter: foure qualities of all things, hot, cold, moiſt, and dry: foure parts of the heauens, eaſt, weſt, ſouth, and north, &c.

Of Monkes.

If *Monachus* for a Monke, ſignifieth alone, how are they ſo many? If ſo many, how are they alone: according to the verſe before Engliſhed:

Si Monachi, cur tot? Si tot, iam quomodo ſoli?

Of whom thus *S. Bernard* ſpeakes further: *Hypocritæ Monachi volunt humiles eſſe ſine deſpectu, pauperis ſine defectu, poſſeſſores, ſine labore, Martyres ſine dolore*: Theſe hypocriticall Monkes would bee humbled without deſpect, poore without want, poſſeſſors without labour, Martyres without paine.

Q. *Wherefore doe the Iewes weare the fourth vowell O vpon their breaſts?*

A. One anſwered thus pleaſantly, becauſe it is a letter of griefe for their ſinne, in reiecting and crucifying our Sauiour Chriſt. Others, becauſe it is a cypher, and like themſelues, of no value or knowledge: Or elſe, becauſe they liuing by vſury, this cypher, though it bee nothing of it ſelfe, yet it helps to increaſe the ſumme.

Some compare the Letters to men ſitting at a feaſt, the Vowells to learned and graue men that ſpeake with ful ſound: halfe vowells, to women and young men that ſometimes ſpeake, and then modeſtly: the mutes to boyes and children, that heare others, ſpeake little themſelues, but learne.

Q. *Which is the moſt vnneceſſary letter in the rowe*

A. K, becauſe C is of the ſame ſound.

Q. *What letters doth God moſt puniſh vs withall?*

A. F, P, P: *fames, peſtis, prælium*: hunger, peſtilence, and warre.

Q. *What two monoſyllables are thoſe that trouble the whole world?*

A. *Eſt, & non eſt*: It is, and it is not: the beginning and progreſſion of euery contention and controuerſie.

Q *What letters be thoſe that be full voyces, and preſent the knowledge of things?*

A The Hebrew, where *Aleph* ſignifieth diſcipline; *Beth* a houſe; *Gimel* fulneſſe of voyce; *Daleth* bookes: And ſo there are ſome that from the fulneſſe of the Hebrew letters, doe demonſtrate the whole Hiſtory of Chriſts birth, paſſion, and reſurrection.

Q. *What one Verſe it that that conteineth in it the whole Alphabet?*

A. Gaza frequens, lybicos duxit Carthago triumphos.

So this verſe conteines almoſt all parts of ſpeech in Grammer:

Verbum dans mihi Chriſte tuum, non das mihi verba.

Such comfort to my heart, O Chriſt,
thy Word to mee affords,

That it is more then if the world
Should bring mee all her words.

Q. *What language would Children ſpeake if they were not taught?*

A. *Quintilian* tells of a King, that for concluſion cauſed certaine children to bee brought vppe in a Wood, by one that was dumbe, which in the end did pronounce ſome vnperfect ſound, which could not bee made a ſpeech: Like to that is the Ieſuits report of King *Magor*, that cauſed 30 Infants to bee ſhut vp in a ſolitary place, where though they were attended vpon with all neceſſaries, yet they ſhould neuer heare voyce, to the end, the King might try what language they would ſpeake, becauſe of that countries religion he would be of: but the king loſt his ayme, for none of them ſpake diſtinctly any Language; and ſo the king is ſtill of no Religion.

Bellum Grammaticale.

There is a warre in words, as there is in Grammer, the Schoole-miſtris of words; where the Verbe challengeth the worthieſt part to her ſelfe, for which hee alledgeth many reaſons: the Nowne reſiſteth them, & ſaith without her no ſpeech can ſtand, as in this example following, where is a diuerſe

ſignification in neereneſſe of words,
Claua ferit, Clauus firmat, Clauiſq; recludit,
Club ſtrikes, Nayle faſtens, Key ſhuts.
Parere vult mulier, ſed non parère marito.
A woman will bring forth, but not obey
(her husband.
Tange Lyram digitis, Liram fac arator in agris
Sulcus agri Lira eſt, dat Lyra tactu ſonum.

And in this laſt there is *Lyra* for the Harpe, and *Lira* for a Furrow; the one for the ground, the other for the ſound.

There is alſo, as is there Myſtery in words, many myſteries in writing; the Iuyce of an Onyon will not be read vnleſſe you dry the Paper: Some other cannot be read vnleſſe the Paper bee wet. Some write placing D for A, and A for D, and ſo of the reſt; a ſecret kind.

Q. Who were the beſt Orators, and what is the chiefeſt vſe of Oratory?

A. Tully, and *Demoſthenes*; *Tully* was admired more for his tongue then for his heart: *Ariſtotle* more for his heart then his tongue: *Plato* for both. It is ſaid of *Tully*, that hee had none like him: of *Demoſthenes*, that hee had few. And for Oratory; as wit is the ornament of man, ſo eloquence is the ornament of wit, which doth no way ſo much become it ſelfe, as diſplaying the power thereof in perſwading to truth, and diſſwading from falſhood, with that violence forcing to the end the hardeſt heart, as the Axe falleth vpon the Adamant.

Q. *What is the difference betweene Logicke and Rhethoricke.*

A. Rhethoricke diſcloſeth the hidden Sayles of ſpeech, Logicke forceth it forward with Oares. *Cleanthes* being asked the difference betweene Rhethoricke and Logicke, firſt hee clutcht his fiſt, and then hee ſhewed it open.

It is ſaid of *Cryſippus*, that he was ſo bent to his acute Logicall poſitions, that he would haue famiſhed at his table, if his maide *Meliſſa* had not put meat into his mouth.

Q. *Some of Onids friends wiſht him to take three verſes out of his epiſtles that they diſliked, and what was his anſwer?*

A. No, quoth he, that face ſeemes faireſt that hath ſome moale.

Problemata.

Dic mihi quid quaeſo toto jam regnat in orbe,
Dic tribus hoc verbis litteruliſq; tribus.

Reſpondeo:

Non verbis tribus ſed vna reſpondeo voce,

Ius *vel tranſpoſitis* vis *male literulis,*
Ius & vis *apicis, paruo diſcrimine diſtans,*
Ius *nunc mundus habet, vim quia ſeper habet.*

Engliſhed.

A probleme.

What thing is that that doth with moſt
men reigne?
Tell me but in three words, and make it
plaine.

The anſwer.

I will not take three words, but one to tell;
Tis right or wrong that doth in one word
dwell,
Three words there are, three letters, and the
ſame
From which the world hath right wrapt in
wrongs name.

Lex in the Latine tongue is the feminine gender, in the Greeke the maſculine; which is the beſt as they ſay; becauſe ſhee ſhould rule as a man, and not bee ouer-ruled as a woman; and therefore for the euen ſway thereof it is called the Kings right hand, becauſe by it Kings reigne, and kingdomes without it are ſo farre from floriſhing, that they be nearer periſhing; for a Kingdome without Iuſtice, is like a ſhip without a

Rudder in the middeſt of the Sea, and vnder it good men doe according to the lawes, euill men ſuffer according to the lawes.

Q. *How many are they among all other faculties that the whole world is gouerned by?*

A. Three: Diuinity, Law, and Phyſicke; according to the Verſe:

Theologis animam ſubiecit lapſus Adami,
Et corpus medicis, & bona Iuridicis.

Our ſoules, our bodies, goods, by *Adams* fall,
Are to Diuines, Phyſitians, Lawyers thrall.

Q. *What is the reaſon that Truth laſts ſo long?*

A. Becauſe it is the image of God: but another, in conſideration of our times, ſaid, becauſe it was ſo ſeldome worne: according as theſe verſes ſeeme to import:

Omnibus rebus iam peractis,
Nulla fides eſt in factis,
Mel in ore, verba lactis,
Fel in corde, fraus in factis.

Engliſhed.

All things finiſht now and ended,
Nothing's ſpoken that's intended.
Where milke and honey words proceed,
Ther's gall i'th heart, deceit i'th deed.

Q. *Is it all one thing to lye, and to tell a lye?*

A. Not, for he which lies is not deceiued himſelfe, but ſeekes to deceiue another; but hee which tels a lye is deceiued himſelfe: therefore a good man muſt take heed that he doe not lie, a wiſe man that hee doe not tell a lye; though moſt now with *Malchus* ſeruant haue their right eare cut off that they can heare nothing rightly, nor ſpeake any thing truly, which is a moſt hatefull vice: but let euery good man ſay, *Ita me veritas amet, & ego veritatem, tanquam animam meam, quæ eſt rara auis in terris*: ſo I loue truth, and truth loue mee, as mine owne ſoule; though this be ſomewhat a rare bird in theſe times.

Q. *Is faith to be kept with an enemy?*

A. It is: for we are not ſo much to conſider to whom, as by whom we haue ſworne; and therefore he is found much faithfuller then thou, which beleeuing thee, hauing ſworne by the name of God, hath beene deceiued; then thou that by that meanes haſt deceiued him, though nothing bee now more common then ſo to deceiue.

The oath which the ancients ſwore by, called Iones Stone.

This oath they held very ſacred, for he that ſwore, was to hold in one hand a ſtone, and then to pronounce theſe words: *If knowing I deceiue, Iupiter caſt me from my goods, from my country, and from all happineſſe, as I caſt away this ſtone.*

Q. *From whom for the moſt part doe wee heare truth?*

A. Si ſecretorum ſeriem vis noſcere rerum,
Ebrius, inſipiens, pueri, dicent tibi verum.

Expounded.

From childiſhneſſe, from ſleepe, from the fooliſh, from the drunke, from the mad.

Lewis 11. was wont to ſay, all things were plenty in his Court, but onely truth was ſcarce. Of which ſaith *Tully* in the commendation thereof, it hath ſo much power, that by no deceit, wit or cunning, it can be ouerthrowne; and although it hath neither patron nor defender, yet it defends it ſelfe, and is like the blood of the Goat, that will break the very ſtone to appeare.

Q. *What thing is that which for the moſt part wants ſucceſſors?*

A. Vertue and Truth; for though a man may bequeath his goods by teſtament, yet can he neither vertue nor honeſty.

Q. *What is meant by the Riddle in* Virgil, 1. *Dic quibus in terris, &c.*

Eng-

Engliſhed.

1 Tell me in what part of the earth thou can behold, looking vp, but three yards of heauen?

2. Tell mee in what part of the earth flowers grow inſcribed with the names of Kings? &c.

A. Of the firſt ſome vnderſtand this to be meant of the diggers in ſiluer Mynes, out of which if any one look vp from thence he cannot behold aboue three yards of heauen. And for the ſecond, of theſe flowers it is thought he meant gold and ſiluer, which being coyned into money, is inſcribed with the names of Kings, and the moſt pretious roſes among men; and yet *Virgil* himſelfe then liuing, being asked this queſtion, ſaid, hee ſtucke that croſſe in Grammar to torment curious Readers and interpreters.

Golt. *Dictio ſcripta per* l *germanica, grata cuique eſt*
Gott. *Eſt tamen* l *dempta vox ea nobilior.*
Gold. This German word with *l* is large of fame,
God. But *l* ſubſtracted, the moſt noble name.
Germani cunctos poſſunt perferre labores,
Vtinam poſſent tam bene ferre ſitim.

The *Germanes* to all labors them inure,
O that they could but thirſt as well endure.

Cleobolus Riddle of the yeare.

There is a Father which hath twice ſixe Sonnes, and they haue thirty Daughters apeece party-colored, hauing one cheek white and the other blacke, and they neuer ſee one anothers face, nor liue aboue 24. howrs.

Q. *There is a thing that is neither Fire, nor Moone, nor Starre, and yet with thoſe it ſhines onely in the night, and what may that bee?*

A. The Glow-worme.

Q. *What is that that ſtands ſtill on one foot, and with the other walks round?*

A. A payre of Compaſſes.

The Crocodiles ſillogiſme ſhe propoſed to the Woman whoſe child ſhe had gotten.

If quoth ſhee thou ſhalt tell me true what I entend, I will giue thee thy ſonne: quoth ſhee, That thou wilt not reſtore him mee; now therefore giue him mee becauſe I haue told true: Why then, quoth ſhee, if I do reſtore him thee thou haſt not told true, and therefore I will keep him.

To which purpoſe one thus asked his ſeruant,

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uant, Art not thou a lyer? tell me true, but his ſophiſticall ſeruant ſayd, If I be a lyer, how wilt thou that I tell true: If I be a lyer, I will ſay I am ſuch a one, that thou mayſt know me not to be ſuch a one.

Reſolue this Riddle.

The *Cretanes* are lyers, ſayth *Epimenides*, hee himſelfe being a *Cretan*, now if the *Cretanes* bee not lyers, *Epimenides* lyed: if the *Cretanes* bee lyers, how did *Epimenides* tell true, hee himſelfe beeing a *Cretan*?

I will now put thee ſome queſtions to finde an anſwere for thy ſelfe, to ſee if thou canſt yet ſwim without Corke.

Q. Since there is no new thing vnder the Sunne, how comes it that in this old world ſome ſay, they haue found out a new.

When St. *Paul* wrote to the *Romanes*, why did he not write to the *Pope*?

Obiurgatory Letters came to *Iehoram* a wicked King, written by *Elias* the Prophet, when *Elias* was tranſlated into Heauen his Father *Ioſaphat* liuing, now tell mee when and where theſe Letters were written, and by whom they were ſent? *Paral.* 2. 21.

Q. How comes it that ſome blacke ſtones draw white lines, and white ſiluer blacke lines?

Mille Boues paſcunt, vitulorum millia centū.
Muſca ſuper vitulū quemlibet vna ſedet.

Engliſhed.

In a faire Meddow fed a thouſand Oxen, and one hundred thouſand Calues, and vpon euery one of theſe ſate a Fly, now tell me how many legs there were in all.

Two young men carried Egges, and as they trauelled by the way, at laſt the one ſaid to the other, If thou giue me one of thy Egges, I ſhall haue as many as thou: to whom the other replied, but if thou giue me one of thine, I ſhall haue twiſe as many as thou. Now I would aske, how many did each of theſe carry?

Tot prior oua tulit quot luſtrum continet annus,
Poſterior vaga quot ſidera mundus habet.

5 7

A certaine Mariner tranſporting thirty paſſengers in a Ship, of which fifteene were Chriſtians, and fifteene Iewes, there aroſe a great tempeſt ſo that the Ship could not be ſafe, vnleſſe at leaſt halfe of the goods and halfe of the men be throwne ouer-boord to lighten it, and then they began among themſelues to debate and agree after what

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manner this ſhould bee done, at laſt they were content, that the Maſter ſhould ſet them all in a round circle, beginning where he would, and ſo euery ninth man ſhould be throwne ouer till 15. were gone, the maſter ſparing the Chriſtians, ſo ordered and placed them that euery ninth man was a Iew; and ſo the Chriſtians were ſafe, and all the Iewes loſt.

Q. *But how was this done?*

A. Firſt he placed them in this order: 4 Chriſtians, 5 Iewes; 2 Chriſtians, 1 Iew; 3 Chriſtians, 1 Iew; 1 Chriſtian, 2 Iewes; 2 Chriſtians, 3 Iewes; 1 Chriſtian, 2 Iewes; 2 Chriſtians one Iew: and he beganne to number from the firſt of the 4 Chriſtians: as for example.

CCCC IIIII CC I CCC I C II CC III C II CC I.

Q. *What labours of all other are the moſt grieuous?*

A. *Docentis, Imperantis in bello, Præcantis, parturientis.*

Of him that teacheth, of him that commandeth in warre, of him that prayeth, of her that bringeth forth; the vulgar ſay, the labor of the hand, but the wiſe ſay that of the mind, which not onely wearies the body but dries vp the bones, and haſtens old age and death, whereas the other is healthfull to both. A certaine woman told King *Antigonus* that he was happy becauſe he was a King: O mother, quoth he, if thou didſt know the many cares that are worne with this Diadem, thou wouldſt not take it vp from the durt.

Some ſay the care of the Magiſtrate, although much lies vpon the Churchman, but more vpon the Magiſtrate that hath not onely the care of ſoules, but of bodies and goods and therefore they are called gods.

For the care and paine in child-bearing, no man doubts, and experience maketh manifeſt the miſerable mother, to haue anxiety and griefe of mind before, in, and after; and the more, that when ſhe hath brought forth, it is the enemy of God, and effect of her ſinne, inſomuch that one woman ſayd ſhe had rather dye ten times in the warres, then once to hazard the dāger of childbirth. Thus *Luther* diſtinguiſheth of theſe labors.

	Oeconomicus		*magnus,*
Sudor	*Politicus*	*eſt*	*maior,*
	Eccleſiaſticus		*maximus.*

The

The labor of the	Husbandman	is	Great.
	Magiſtrate		Greater.
	Miniſter		Greateſt of all.

Yet ſince the vulgar lightly eſteeme this labor of the minde, and thinke much that their labor of body ſhould ſo far extend to maintaine the honor and leaſure of minde, I will thus propoſe an example, When Cattell could ſpeake, it is ſaid the Sheep ſaid vnto their Maſter, wee thinke wee haue hard meaſure at thy hands, in that thou takeſt frō vs both Wooll, and Cheeſe, and Lambs, and without allowance from thee, turneſt vs to ſeeke our liuing from the earth, when to thy Dog that yeelds thee none of theſe comforts thou imparteſt thy bread from thine owne hand: But then the Dog replyed, All this I haue, and deſeruedly, it is to mee due, for I am hee that preſerues and keepes you from the theft of man, and from the rapine of the Wolfe: The Sheep hearing that, was content the Dog ſhould haue a greater allowance.

St. *Martin* ſeeing a Sheep new ſhorne, ſayd, this beaſt hath fulfilled the Commandement, for ſhee hauing two cotes, hath giuen one to him that wanted.

O *Of*

Of *I: Hus*, and *M: Luther.*

Of *Hus* his aduerſaries were wont to ſay, that he had the ſound of the Gooſe, but he propheſied, that after a 100 yeares a Swan ſhould come, whoſe ſhriller note ſhould more tingle their eares and oppoſe their errors, whoſe fore-runner hee was; they burned his bones many yeares after, but cannot deface his memoriall, and *Luther* which was this Swan, did accordingly after ſucceed.

This graue and reuerend man vpon a time reprouing a diſordered luſtfull and irefull liuer, was anſwered by him, that his exorbitant and irregular life proceeded from the corrupt motions and affections of his heart, which he had labored but could not ſuppreſſe: No (quoth he) why, though it be impoſſible for you to forbid the birds to flye ouer your head, yet notwithſtanding you may keepe them from making their neſts in the hayre.

Q. *What Creatures are thoſe that excell man in the ſenſes?*

A. The Bore in hearing, the Spider in touching, the Eagle in ſeeing, the Ape in taſting, the Vultur in ſmelling, according to this following verſe here formerly expounded.

Nos Aper auditu præcellit, aranea tactu,
Vultur odoratu, linx viſu, ſimia guſtu.

Q. *When is durt handled by durt?*

A. Whē the Potter worketh his veſſell.

Q. *What houſehold Creatures are thoſe, which neuer by nature grow gentle to a mans hand, nor neuer by Art?*

A. The Fly, the Swallow, and the Mouſe.

Q. *What Creatures of all other are the moſt ſloweſt, and moſt ſwifteſt?*

A. The Snayle, and the Eagle, which vpon a contention betweene them whether ſhould come firſt to a place, three dayes were aſſigned them, during which time the Eagle truſting to her preſent ſwiftnes, loytered and deferred ſo long to the laſt, that the Snayle crept there before her. This Fable admoniſheth cōtinual progreſſion & ſtudy, to be more effectuall to attaine wiſedome, then the ſeldome haſty ſnatches of the too confident in his owne ability and ſtrength.

Q. *What City is that that is founded in the waters, compaſſed in with waters, and hath no other walles but the Sea?*

A. Venice ſituate in the boſome of the *Adriatick* Sea, which hath continued vnſhaken or vnconquered ſince the firſt building 1149 yeares, and at this preſent famous in buildings, Riches, and Gouernment.

Q. *Whereupon did the Auncients name England?*

A. England ab Angulo, as being an Angle of the world, ingirdled round about by the Sea, no where imbracing the Continent, hauing within it plenty of all things, and comely perſonages their poſſeſſors, as St. *Gregory* on a time ſaid, ſeeing certaine engliſh youths at *Rome*, Well may you be called *Angli*, Engliſh, *quia vultu nitent vt Angeli*, becauſe their faces ſhine like Angels.

Q. *What is that that being blinde it ſelfe leades the blinde, and beares him that beares it?*

A. A Staffe.

Q. *What is the Prouerb of going to Rome?*

A. Hee that goes firſt to *Rome* ſees a bad man; hee that goes the ſecond time, meetes with him; he that goes the third time brings him home: as one ſayd of a lewd woman, hee that lookes vpon her with delight, is in his way to Hell; hee that talkes with her, mends his pace; and hee that inioyes her, is at his iourneys end.

Q. *How ſhould man and woman be made like in Mariage?*

A. Let

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A. Let the man bee inferiour in ſtate and birth, and then mariage makes them equall, ſhee the better deſcent and ſubſtance, hee in ſenſe and ſexe.

Solon the Philoſopher ſaid vpon the mariage of his friends daughter, Whoſoeuer this way hath got a good ſonne in law, hath found a Sonne, or rather better then a Son: but who ſo hath found an euill one, hath loſt a daughter. Likewiſe, another Philoſopher hauing loſt his wife, ſaid, O Philoſophy, thy precepts are tyrannical, for thou biddeſt vs loue, and if wee loſe that wee loue, thou biddeſt vs not grieue.

Q. *By what meanes ſhall a young papiſt Wench be as it were, but a wife and a widow, and bee ſure to keepe faſting dayes and nights enough?*

A. By marying with an old and impotent husband: But the quieteſt mariage, ſaith one, is that, when the wife is blinde and the husband deafe.

Q. *Quid facies Veneris faciam cum veneris ante?*

A. *Ne ſedeas, ſed eas: ne pereas, per eas.*

The conceit of theſe Verſes lies in the latine words which cannot be expreſſed in engliſh: the queſtion; *What wilt thou doe when thou comeſt before the face of* Venus? The anſwer: *I will goe and not ſtay, leſt I periſh in that way.*

Q. *What was the ſaying in ancient time concerning friends?*

A. That it was good to haue friends, but bad to neede their helpe; for friendſhip now a daies depends vpon great fortune and little neede: for as the Poet ſaid:

Who ne're wants ſhall neuer lacke a friend,
And who in want a hollow friend doth try,
Directly ſeaſons him his enemy.

But, ſay wee, ſuch a one as is only a friend in words, is as bad as him that coynes falſe money; and therefore:

Fide ſed ante vide, qui fidit nec bene vidit
Fallitur: ergo vide ne capiare fide.

Hee that truſts before he try,
May repent before hee dye.

Socrates being reproued by his wiſe, for that hee had prepared no better fare for his friends: quoth hee, if they bee our friends, they will not care; if they bee not, wee will not care: if they bee good, here is enough; if they bee bad, here is too much.

Q. *Why is gold eſteemed the moſt precious of all mettals?*

A. Not only becauſe it endures the fire, but for many other cauſes, pure gold expels poyſon, and therefore if poyſon be put into a cup of gold, there will bee a boyling and ſtrugling ſtrife to expell it: it is reſtoratiue and phyſicall both in body and ſtate, the winde and the calme both of ſea and land; and the priſe, for which ſo many toyle and fight: and yet is Iron more neceſſary for mans vſe many waies then it. In *Europe*, Iron is eſteemed at a low rate becauſe of the plenty, but in the Indies it hath been eſteemed dearer then gold, where wee haue ſometimes knowne fourteen pound of Iron to haue been exchanged for 250 pound of gold; and where this is of no value, their contention is of no force: for, in the Indies, a whole houſhold will liue quietly vnder one roofe together, and that roofe, but of ſome large ſhell; and lighted night and day with the lights of heauen, the Sunne and the Moone, which condemns our diſcords and couetous diſpoſitions, where we rapine our ſelues to our graues, and then leaue it to our poſterity; according to the Verſe:

Dum potui rapui, rapiatis quando poteſtis.

Q. Whereof was money at firſt?

A. At firſt it was Tinne, after Siluer, laſt of all Gold, quite oppoſite to the times and manners, for they were firſt golden, after ſiluer, but now wee haue the tinne and iron age: and thus is the wine changed with the veſſell.

Q. What gaine is the moſt lawfull and honeſt?

A. Not Vſury; that like the Viper, eates off the fathers head, that lends, and the mothers bowels that borrowes. The moſt ſecure and honeſt gaine is husbandry: as one thus hath it, to ſeeke gaine by wars is wickedneſſe; by ſea, dangerous; by deceit, ſinfull: by husbandry lawfull. For firſt, if thou reſpect the health of the body, which is to bee reckoned among the chiefe goods, no life more wholeſome: if frugality, no where more vſefull: if vncorrupted gaine, no where more innocent: if integrity of life, no where leſſe tainted.

Q. Who are thoſe that haue fed others ears with their owne harmes?

A. Souldiers in the Low countries and Germany.

Q, Who are thoſe that fortune ſeldome fauours?

A. The ouer timerous man; for, his own feare preſents ſome difficulty to diſcourage euen in matters of moſt eaſie atchieument:

and therefore as the Poet ſaid:

Quiſquis apes, vndaſque timet, ſpinaſq; roſeti,
Non mel, non piſces, non feret ille roſas.

Who feares the Bee, the Water, pricke o'th Roſe,
Shall haue no Hony, Fiſh, nor Flowers for's noſe.

Or thus:

Who feares a Sentence, or an old mans Saw,
Shall by a painted cloth be kept in awe.

And therefore, *Audaces fortuna juuat.*

Q. VVhat is the meaning of theſe words, when wee ſay, As ſafe as a fiſh?

A. Becauſe when all other creatures periſhed in the deluge, the Fiſhes were onely ſafe: And of that when wee ſay, As dumbe as a Fiſh; becauſe no creature but can make ſome kinde of noyſe or ſound, but onely the fiſh, that is ſolely mute.

Q. Is that compact lawfull betweene the liuing, that the firſt dead ſhould returne to the longer liued and ſhew the eſtate of the other world?

A. In Poperie it is and hath beene vſuall, for ſo ſay they *Marcellus Ficinus* returned after his death, and ſhewed where hee had beene, and what hee had ſeene. But wee are taught otherwiſe, that wee are not to ſeeke

truth

truth from the dead, neither could the Glutton obtaine that *Lazarus* ſhould forewarne his brethren.

Of the ſix Voyces in Muſicke.

Fama latere nequit, micat vt Sol inclita virtus

Fame and Vertue can bee no more hid then the Sunne.

Q. Who bee thoſe that for the moſt part ſing to them that either ſleepe or cry.

A. Nurſes.

Q. Who is the beſt Arithmetitian of all other?

A. God, for hee hath made all things in number, weight, and meaſure: likewiſe he numbers the ſtarres, our teares, the heyres of our heads, our dayes, our bones, &c.

Pythagoras opinion of leauing pictures behind men for a memoriall to their poſterity, whereof he ſaith; the body is but the caſe of the minde, and hee ſees and knowes the leaſt part of man that ſees or knowes onely his body, which more cannot be pictured: therefore ſaith hee, thoſe that leaue but the picture of the body, leaue but an image of an Image to poſterity.

Of the good of learned men.

When the Plague had conſumed all Greece, *Hippocrates*, by firing a whol wood, purged

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purged the ayre. So *Tully*, by his wiſdome reſcued Rome from the conſpiracie of *Cateline*, and therefore was called *Pater Patriæ*; of whom one thus writ:

Defendi, tenui, vetui, face, cade, cruore,
Civis, Dux, Conſul. &c. ſee *Virgil.*

The Propoſition and Reſolution of the Garland.

BEtwixt two Sutors ſat a Lady fayre,
Upon her head a garland ſhe did weare
And of th'inamored two, the firſt alone,
A garland wore like her; the other none.
From her own head ſhe took the wreath ſhe wore,
And on him plac't it that had none before:
And then theſe Louers browes were both about
beſet with garlands, and ſhee ſat without,
Beholding then theſe rivalls, on each ſide
Of her thus plac't, and deck't in all their pride.
She from the firſt mans head the wreath he had,
Tooke off, & therewith her own browes ſhe clad:
And now this Lady & the ſecond were
In garlands deck't, and the firſt man ſat bare.
Now which did ſhe loue beſt; of him to whom
She gaue, or him ſhee tooke the garland from?

Replie.

Replie.

IN my conceit, ſhe him would ſooneſt haue,
From whom ſhe tooke; not him to whō ſhe gaue.
For, to beſtow, diuers reſpects may moue,
But, to receiue, none ſhould perſwade but loue.
She grac't him much, on whom her wreath ſhee plac't,
But him whoſe wreath ſhe wore, ſhee much more grac't.
For, where ſhe giues, ſhe there a ſeruant makes,
But makes her ſelfe a ſeruant where ſhe takes:
Then where ſhe takes ſhe honours moſt, & where
She doth moſt honour, ſhe moſt loue doth beare..

NOT born, NOT dead, NOT chriſtned, NOT begot.
LOE, here ſhee lies, that was, and that was not.
She dyde, was borne, begot, baptiz'd; and more,
Was in her life not honeſt, not a whore.
Reader, behold a wonder rarely wrought,
Which whilſt thou ſeem'ſt to read, thou readeſt not.

Vpon the Popes mending of the EPHEMERIDES.

Iam diu Ephemerides, correxit Papa, nefandam
Doctrinam & vitam vt corrigat, ecquis erit.

Q. To

Basse, W.

Q. To whom are blowes moſt due?

A. Nux, Aſſinus, Campana, piger ſine verbera ceſſans,
Hæc dura, hic tardius, hæc tacit, ille iacet,
Sed ſimul vt ferri plagam ſenſere, vel vlmi,
Hæc cadit, hic pergit, hæc ſonat, ille ſtudet.

Engliſhed.

The Nut, Aſſe, Bell, and ſlothfull Hinde;
Hard, ſlow, ſtill, ſluggiſh lie:
But when their ſeuerall ſtripes they finde,
They fall, crawle, call, and learne, inforſt hereby.

Or thus.

The Nut falls downe, the Aſſe creeps on,
The Bell full lowd doth crye:
The ſloathfull learnes, and ſeuerall ſtripes
Makes each their vertues trye.

Vir, *Si caput accipias, ſummo cū ventre vigebit*
Tus, *Sume pedes imo cū ventre, & ſeruiet aris,*
Virus *Imo conſciſet mortem, ſine ventre bibenti,*
Vis, *Dexter pes capitis ſi jungitur, opprimit hoſtes,*
Rus, *Cum pedibus ventrem ferro proſcindit arator,*
Virtus, *Si capias totum, Laudem mortalibus affert.*

The

The Epitaph of a Begger.

Nulla mihi viua domus, ac nunc certa ſepulto eſt
Vita paupertas, Mors mihi diuitiæ,
Vita mihi exilium, requies eſt certa ſepulchrũ,
Viuus eram nudus, mortuus ecce tegor.

Engliſhed.

No houſe I liuing found, but dead a graue,
And in that as much room as richmen haue
My life was baniſhment, in death here raked
I'me cloath'd and couered that in life went naked.

Eſt quædam ſcribenda notis bis quatuor arbor,
Simpoſÿs aptas ferre ſueta nuces
Vnde notas ſi tres poſtremas dempſeris, inter
Mille alias vnum vix reperiſſe queas.
A tree there is, eight letters doth expreſſe
The name and nature; but three laſt being gone,
It ſignifies a thing you well may gueſſe,
So rare, that in a thouſand ſcarce ther's one.

It is ſaid of *Caſtanea* for a Cheſt nut, take away the three laſt letters, and it is *Caſta*, Chaſt: a thing ſo rare, as ſaith one: If dreams and wiſhes had beene true, ſince Poperie there had beene ſcarce a mayde found to make a Nunne.

Quidnam illud.

Materia infelix, detracta cadauere forma
Tam varia, vt nec ego me mihi noſſe queam,
Hand melius fatum, nam pendeo more latronis,
Ingenium ſic me furis habere putant.
Si dederis, ſeruo, ſeruatum reddo petenti,
Non niſi at anriculis tracta referre volo.

Engliſhed.

Vnhappy matter from a carkaſſe dead,
I firſt was ſtript from it that had me bred,
Vnto no better fate, but to betray,
And bound a priſoner that I cannot ſtay,
Cut was I to be hang'd downe to the knee,
But ſome are better hang'd for cutting me.
What's giuen I ſafely keepe, and backe reſtore,
But firſt I'me pull'd by th'eares to ope my doore.

A Purſe.

Some ſhort Diſcourſes and Stories.

Two Cardinals, familiar acquaintances, came to a conceited Painters ſhop in Venice, to behold the pictures of Saint *Peter* and *Paul,* and in the way of merriment they told him he had made their faces too red: O, quoth he, that was my chiefe care, and ſuch they are in heauen, bluſhing to ſee how and by what men this Church is now gouerned, and by their pretended ſucceſſors.

A certaine Heathen King drawne by a reuerend Biſhop to Chriſtianity, and to be baptized, and hauing put one foot into the water, and about to ſet in the other, he drew it backe, and firſt asked where hee thought the greateſt part of his Anceſtors were, and hearing the greateſt part to bee in hell, hee plucks backe his foot and ſayd, It was more fit to follow the greater number then the leſſe, and ſo would goe no further therein, and within three dayes after dyed.

Alexander the Great bid a Philoſopher whom he loued aske what he would of him and he would giue it; he asked immortality; (quoth he) How can I being a mortall man giue thee that? Why then (quoth hee) if thou acknowledge thy ſelfe ſo, why doſt thou not reſt in thine owne Kingdome, but ſets all the world againſt thee, and thy ſelfe againſt all the world, as if thou ſhouldeſt neuer dye.

Aletha the mother of Saint *Bernard*, dreamed that ſhe ſaw a white whelpe in her belly, and heard him barking; which after being expounded, from thence was prophesied, that ſhe ſhould be the mother of ſuch a whelpe which ſhould be a keeper of the houſe of God, and a great barker againſt his enemies; which afterwards was totally verified.

One told King *Alphonſus* that hee dreamed hee would giue him a bagge of gold; But (quoth the King) you are no good Chriſtian if you hold dreames to be true.

One came to a tradeſman in the ſeeming habit of a Scholler, and deſired ſomething to ſupport his neceſſity: who demanded of him firſt what hee had beene, and what hee now profeſt: (quoth he) I haue beene a traueller, am a Scholler, and profeſſe the ſeuen liberall Sciences. Now out vpon it (quoth he) that ere thou ſaydſt it, and begge with thy ſeuen Arts, when I that haue 7 children, beſides a wife more then 7 more, with this one mechanicall and illiberall trade liberally maintaine all theſe, away then with all thy skills, and learne this one of mee to keepe thee from the gallowes, begging, or the ſtockes.

One cut deepe into the head in a fooliſh fray, came to a Chirurgeon to bee dreſſed, who ſearching to ſee if his braines were not periſhed, and not eaſily finding them, O quoth he, doe you thinke that I haue any braines, that ſo raſhly entred ſo vnlucky a brawle.

Of the vnhappy Tree.

Panius came weeping to his neighbor *Arnis*, & ſaid; my friend, I haue a Fig-tree in my garden, an vnlucky tree, on which my firſt wife hanged her ſelfe, and then my ſecond, and now laſtly my third: quoth *Arnis*, I wonder how thou haſt found teares for ſo many miſchances, how many croſſes hath this tree borne for thee; giue me ſome of the branches that I may ſet them in my garden.

A certaine iealous husband holding his young boy in his armes, fetcht a great ſigh, quoth his wife, why ſigh you husband? becauſe I am doubtfull whether this child I ſo loue be mine owne; quoth ſhe, of that I will reſolue you preſently; ſo taking the child in her lap, quoth ſhe, You will grant him to be mine, which being granted, then quoth ſhe to put you out of all doubt, here I giue him to you freely from mine owne hands, and ſo be ſure hence-forth he is yours.

It is read of the ſonne of a certaine Carpenter, that being vnlearned, had notwithſtanding carued vpon ſome of his fathers ſpeares, *Dominabor à mari vſque ad mare,* I ſhall beare rule from ſea to ſea; a Prieſt comming by and reading it, and finding the boy vnlearned, perſwaded his father to put him to ſchoole, which he did, and hee came afterward to be Pope *Gregory.*

Of Pope Ioane.

Papa pater patrum, peperit papiſſa papillum,
Succeſſio ubi Papa Papam peperit.

She was after the time of *Charles* the Great, in the yeare from the birth of Chriſt 854. and ſhe gouerned the Apoſtolicall ſeat two yeares, and ſome moneths and dayes: ſhee held this rule,

Naſcitur indigne per quem non naſcitur alter,
Indigne viuit per quem non viuit & alter.

A certaine Iew being become a Chriſtian brought to K. *Alphonſus* to ſel a picture of S^t. *Iohn* the Baptiſt, for the which he asked 50. Duckats; to whom the King anſwered, thou art too inconſiderate and deare to aske ſo much for a picture of the ſeruant, when the maſter himſelfe was ſold but for 30. pence.

Pambus, as *Socrates* reports, comming to Alexandria, ſeeing a woman trimmed vp for the ſtage, fell a weeping, and being asked by ſome wherefore hee wept; quoth he, I weepe, and that for two cauſes, one, that through this I foreſee her deſtruction; the other, that I my ſelfe ſtudy not ſo much to pleaſe my good God, as this woman to pleaſe lewd men.

A certaine maid being vnlawfully ſolicited by a young man, notwithſtanding hee offered her large gifts, ſhe refuſed both him and them, and yet told him if he would giue her a gift, which was ſuch a one as neither hee himſelfe had nor could haue, and yet might giue it vnto her, ſhe would grant his requeſt: he ſaid he was *Dauus* and not *Oedipus*, and could not interpret that Riddle; which then ſhe thus explaned, quoth ſhee, Thou being a man neither haſt nor canſt haue a husband, and yet thou maiſt giue mee a husband by giuing mee thy ſelfe, and ſo I will giue thee thy requeſt being a wife.

A certaine woman earneſtly looking vpon a man, quoth the man, wherefore doe you note me ſo much? quoth ſhe, I being a woman looke vpon thee being a man, out of which I was taken, but looke not thou on mee, but on the earth thy ſubſtance and matter.

The woman was made to bee a helper to man, a helper in his labours, a comforter in her ſelfe and in her children; according to the verſe,

Vt triſtis ſine Sole dies, ſine ſidere nox eſt,
Sic triſtis ſine prole domus, ſine coniuge lectus.
Where Sunne doth ſhine that Hemiſpeere is light,
Where wife and children, bed and houſe delight.

A Cardinall on a time for his exceeding pompe & pride was rebuked by the French

King and told, that it was not their manner of old ſo to be: ſo, quoth the Cardinall, in times paſt Kings were ſhepheards, and keepers of cattell.

Socrates meeting with a box of the eare in the market place, quoth he, This is the griefe that a man knowes not when to come out with his helmet.

The father and his young ſonne riding both vpon a horſe, quoth the boy out of his ſimplicity and want of roome, Father when you are dead I ſhall ride here alone.

Vpon a time a boy well educated, and of good inclination, hearing an old man raſhly ſweare, came running to him, and kneeling vpon his knees, intreated him for Gods ſake to ſware no more, for it was a grieuous crime; the old man amazed, bluſht, and ſought to call backe the boy which was going on his wayes, to haue knowne his name, and whence he was, but being gone without reuealing himſelfe any further, quoth he ſure thou art no boy, but the Angell of God, which haſt giuen me ſuch wholeſome counſell, after this time will I neuer more ſweare.

When two pleaſant men were diſpoſed to ſpeak ſtrange and vnheard of things (quoth the one of them) I was in a Country where I ſaw a Cabbage of that largenes and bredth that it couered 1500 horſemen; And I, (quoth the other) ſaw in another Country a Caldron of that huge bredth that 100. men being working in it, the largeneſſe was ſuch that one could not heare another knocke: (quoth the firſt) I wonder what they would doe with ſuch a Caldron; why quoth the ſecond, boyle the Cabbage.

Of the folly and Ieſtes of Schollers.

One meeting a Phyſitian, prayed him he would not be angry becauſe he was not yet ſicke.

Another fooliſh Scholler hearing a Crow would liue a hundred yeares, went and bought one to try the concluſion.

Another wanting money ſold his books, and then wrote to his father to bee of good cheare, for now he liued by his learning.

Concluſio.

I That this while haue trauel'd in a taske,
Vnfolding queſtions that like Riddles maſke,
And haue their depths reueal'd, that ſecret found,
Which

F8.16.4

Which craues more Art to anſwer then pro-
found.
From Ieſts and Epigrams haue ſoar'd to'th
skye,
And ioyn'd their lower vſe to things more
high.
Haue writ of Winds, whoſe reſtleſſe rage
ſtill doubles,
Of Iſles, and Ports, and Riuers, where it
troubles.
In all which hauing paſt what I intended,
My taske is done, much added, here all
ended.

FINIS.

1549a
Helpe to discourse

D
B6c